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AN ESSAY ON THE MEMORY OF THE LATE QUEEN.

BY

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DUBLIN,

Reprinted by *Jos. Ray*, for *Will. Norman*, *El. Dobson*, and *Pat. Campbel*, Booksellers. 1695.

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AN ESSAY ON THE MEMORY OF The Late QUEEN.

ALL *Fleſh is Graſs, and all the Godlineſs thereof, is as the flower of the Field*: Some of theſe Flowers have more life and luſtre than others: They are more beautiful, as well as more laſting: Yet in the courſe of things, *the Graſs withereth and the Flower fadeth*; and that ſometimes ſo quick, and by ſuch an unlooked for turn, *that in the Morning it groweth up and flouriſheth, and in the Evening it is cut down and withereth.* One ſtroke of a Scyth cuts them down by handfuls: And then the beſt deck'd ſpot of Ground, does quickly change its Face, and looſe all its Beauty. We who but the other Day, ſaw a Great *Queen*, (I ſay, *the other Day*, for ſuch an Idea muſt live ſo long and ſo freſh in our minds, that for a great many Years we will ſtill ſay *the other Day*) we who ſaw *Her*, like the Maſter-piece of Nature, wrought up by all the Poliſhings of Art and Improvement, look with ſo freſh a Bloom, and ſuch promiſing Appearances, who carried that Air of Life and Joy about *Her*, that animated all who ſaw *Her*, and who reckoned their own lives both the ſafer and the happier, becauſe *Hers* was ſo firm, muſt now lament, that all this is taken from us, with one ſudden and amaſing ſtroke.

ſtroke. The beſt part of us, our hearts and hopes, are ſtruck down with *Her*; who was the beſt, God knows, the much beſt part of us all. We look up to Heaven with deep, though ſilent regret, as if we envied Her Bleſſedneſs: We look down to the *Earth*, like Men that are ſinking thither; We look to the Grave, where what was mortal is lodged till it becomes Immortal, with a ſort of Indignation, that it ſhould receive and conſume thoſe ſacred Remains for which we feel a ſort of ſuperſtition, which though our Reaſon may check, yet it cannot quite ſilence or extinguiſh.

NATURE, even on every extraordinary occaſions, is apt to give it ſelf ſome vent, and to procure to it ſelf ſome mitigation of its pain. And when it is too full, for well choſen Expreſſions or regular Diſcourſes, the broken and inarticulate Language of Sighs and Tears, gives ſome relief: A Calm ſucceeds thoſe Storms; They give at leaſt a breathing, and ſofter intervals. Here we feel ſuch an oppreſſion, and diſtraction of Thought, that they choak us inwardly, and break out only in amaſement, and in a wildneſs of look and behaviour. We feel ſo great a loſs in preſent, that we need not heighten it by the gloomy proſpect of the fatal Conſequences, that may follow it; And yet we cannot help ſeeing that, which is but too viſible. We dare not pretend to enter into the ſecret of God's Counſels, which are wrapt up from the Eyes of Mortals: Yet they have ſuch Characters upon them, that from thence we are induced to make ſome Conjectures about them; tho' after all, theſe are but Conjectures, and are often ill grounded. But whether we look up to God, or to the outward face of things, and to thoſe appearances that are too obvious, we ſoon find cauſe enough to drive back our thoughts to that dark and native horrour that does now haunt and poſſeſs them. Some may perhaps make vain Complaints againſt God, and try to eaſe their own grief, by accuſing his Providence: Our Hearts may carry us to ſay *Why* was ſo much worth laid in one Mind, and ſo nobly lodg'd? *Why* was it juſt ſhewed the world, with advantage enough to let all Men ſee what might have been expected from it? *Why* were ſo many great Idea's and vaſt Deſigns formed by her? *Why* was ſhe furniſhed with ſuch skill and ſoftneſs in the management of them? And the ſad *Why* comes laſt, *Why* was all this ſnatched from us ſo early and ſo ſuddenly.

IT is true, all God's ways are *a great depth*; and we may never preſume to aſk of him a reaſon of any of his Dealings, which are *paſt finding out*: But here the Steps of his Providence are ſo accountable, that we ought not to be long in the Dark about them. So much Worth was full Ripe for Heaven: And was much too Good for Earth, eſpecially for ſo corrupt a part of it, as we are. If thoſe great Bleſſings which Heaven held forth to us in Her, had attained the Ends for which they were Deſigned, we might then have hoped that Her Crown would have been the longer delayed; and that our Happineſs might have been the more laſting. The cutting part of our ſorrow is this, That we have too good reaſon to believe that we have procured this to our ſelves.

UNLESS, according to the growing Impiety that ſpreads it ſelf amongſt us, we will conclude that God has forſaken the Earth, and that all things roul, either

either under the ſullenneſs of Fate, or the giddineſs of Chance; if we believe that Providence watches over, and governs all that happens here below, we muſt then acknowledge, that ſo great a Change as this has made, could not have come upon us, but by a juſt and wiſe Direction. Therefore inſtead of thoſe irregular Thoughts and Expreſſions by which ſo great a Commotion of Mind may diſcharge it ſelf, and inſtead of thoſe wild and dejecting Apprehenſions, which it may be apt to throw upon us, we ought to reduce our ſelves to more order, and to conſider more ſedately, what we may juſtly fear, and how we may wiſely provide againſt it.

IF we will examine what may have brought ſo ſevere a ſtroak upon us, and what may draw after it yet heavier ones, (but can any be *heavier!*) then if there is yet room for Hopes, if our Wound is not incurable, and if the breach that is made upon us is not *wide as the Sea*, ſo that nothing can hinder our being overflown by it, then I ſay, the ſearching into this, is all the reſerve that is left us, all that can balance ſo ineſtimable a Loſs, or rather all that can ſave us from being ſwallowed up utterly by it.

EVEN in a Shipwrack every one is forced after all his aſtoniſhment at their common Fate, to try by what ſhift he himſelf may eſcape: For though the firſt diſorders of Melancholy may make one wiſh rather to periſh in ſo terrible a Calamity, than to ſurvive it, yet after all, Nature returns to it ſelf, and feels ſelf-preſervation to be too deeply wrought into its Compoſition, to be eaſily ſhaken off. While then ſuch a Load oppreſſes us, and when ſuch Fears compaſs us round, all that remains, to make the one Lighter, and to diſpute the other, is for us to *lay our Hands on our Mouths, becauſe God has done it*: But then to lay them on our Heart, and to aſk our ſelves *what have we done?* And *what ſhall we do to be ſaved?*

HOW juſt ſoever any Affliction may ſeem to be, yet it muſt have its Bounds. Our Religion gives a Temper: It does not impoſe upon us the dry Sullenneſs of *Stoicks*; Their moſt admired Sayings, *That Fate is inexorable*; *That it is in vain to be troubled at that we cannot help*: And the famed Anſwer of him, who upon the News of his Son's Death, ſaid coldly, *I knew I begat him mortal*, have an air in them, that ſeem above the preſent ſtate of human Nature. It looks too ſavage and contrary to thoſe tender Affections that are planted in us; and that are in ſome ſort neceſſary for carrying on the common Concerns of life. But the Extreams on the other hand, are much more boiſterous and unmanlike: While the Rages of Paſſion govern, neither the calmneſs of Reaſon, nor the Authority of Religion will be hearkened to. Heatheniſm was fruitful in the Inventions of Fury, Hecatombs of living Creatures were thought poor Oblations: Humane Sacrifices were offered liberally on thoſe Occaſions, nor was the greateſt waſte of Treaſure, with all the Profuſion of Funeral Piles and magnificent Buildings, thought a ſuitable addreſſing of their Dead to the inviſible State, to which they went, unleſs innumerable Ghoſts were ſent after them as a welcom Convoy to follow them thither. When the Civiliſing of the World, and the Decencies firſt of Humanity, then of Philoſophy, and chiefly when Revealed Religion came to ſoften and enlighten Men; thoſe outragious

ragious Solemnities fell off: Tho' the coſtly Part was by many kept up with too much Oſtentation. The Corrupters of Religion, found that the Tenderneſs of Affection, with that generous Diſintereſtedneſs which it gave offered to them a Harveſt, that might be fruitful. And they were not Defective in the Art of Cultivating it.

OPINIONS were invented, and Practices were contriv'd, that drew great Wealth into their Hands; and begat a Conſideration for them, which, if it had not been over-done by the Managers, and that in a manner too courſe and too ravenous not to be found out at laſt, was bringing the whole World under their Authority. Their Title ſeemed ſure: And it was to have its chief Operation when both thoſe who died and thoſe who lived, were the leaſt able to examine their Pretenſions: the Fears of the one, and the Sorrows of the other, made them very pliant to their Conduct, and implicit under it.

WE have a better Light, and are governed by truer Meaſures: We know there is a wiſe Providence, and a future State; and in thoſe two never failing Sources of Quiet and Submiſſion, we give our Sorrows juſt Abatements. But ſince all the Steps of Providence, tho' juſt and wiſe in themſelves, have not the ſame Face to us, ſome of them being as bright as others are dark; we ought not to look on Providence as rigid Fate; but as the ſteady Conduct, of a Mind that is infinitely wiſe: we ought therefore to go as far as reaſonably we can, in judging what is the Language of that providence to us, and what the Deſigns of it upon us may be.

THE livelieſt as well as the uſefulleſt Exerciſes of our Thoughts, is to ſum all that was excellent and imitable in the Perſon whoſe Loſs we lament; to lay it all together; to obſerve how Amiable it was, what an Influence it had, and in what Effects it appeared. This if it reſts in the bare commendation of one, that may be ſafely praiſed, when Flattery or Intereſt cannot be thought to have any ſhare in the Incenſe, that is then given, it is at leaſt a Juſtice to the Memory of a Perſon that deſerved it, and a Homage to Vertue it ſelf. It will probably go deeper, and have its beſt Effect upon us: It will engage us to love thoſe Vertues in our ſelves, which we admire in others, and will reproach us, if we commend that in another, which we take no care to imitate our ſelves. Probably this will not evaporate quite into Diſcourſe, or wear off with Time: ſomewhat will ſtick, and have a due Effect upon us. Some of thoſe Vertues may ſo far inſinuate themſelves into us, that we may grow to love and practiſe them. A noble Pattern cannot be much looked at without begetting ſome diſpoſition to copy after it; and to imitate it. A great Luſtre, tho' it may ſometimes dazle, yet it enlightens, as well as it ſtrikes.

THOSE who are perhaps tied too cloſely, by ſome fatal Engagements to Practices that they cannot reſolve on forſaking, yet have that ſecret Veneration for true Vertue, eſpecially for the *ſublime* of it, and ſaw ſo much of that in our bleſſed *Queen*, that they may be deſirous to ſee ſuch a juſt Repreſentation of thoſe various Branches of *her Character*, as may entertain their Admiration at preſent, and be perhaps of ſome more Uſe to them, in other Periods of their Lives. They may deſire to be made wiſer, if not better by it, They may hope that what Effect

fect soever it may have on the present Age, it will have some on those that are to come: It will be a lively part of our History, and set a noble Pattern to succeeding Princes. And all Persons, how bad soever they may be themselves, have too sensible a share in Government, not to wish that their Princes were truly and heroically Good.

A Picture of *Her*, that may have some Life in it, is that which all seem to desire. Where there were so many peculiar Features, and yet so much of Majesty spread over them all, it seems as hardly possible not to hit a great deal of the Resemblance, as to hit it all, and to draw truly, and to the Life. Every one will at first view say, *It is She*; But this abatement must be expected, that *it has not quite taken Her*. It has not *Her Air*, tho' it may have *Her Features*. The Colours will seem to sink, when we remember how the Original it self looked.

EXTRAORDINARY Degrees of Vertue in Sovereign Princes, happen so seldom, that it is no wonder if they give the World, a surprise that is as great as it is agreeable. When we look through past Ages, and through all the different Climates and Corners of the World, we find little that is truly Eminent, without some great diminution accompanying it.

WE accustom our selves by Study and Observation, not to be flattered with the Hopes of seeing Ideas of Perfection on the *Throne*. It seems a Presumption to fansie that our Times, should have a Privilege that former Ages could not boast. We find that even *David*, and *Solomon* much more, had blemishes almost equal to their Vertues. Few of their Successors arrived at their Degree of Perfection; tho' they might have all their Allay. *Hezekiah* and *Josiah* are the least exceptionable: Yet some lesser slips occur even in their History. *Constantine* and *Theodosius* were two of the greatest Blessings of the Christian Church; yet we dare not propose them as Patterns in every thing. *Clovis* and *Charles the Great* make a mighty Figure in History: Because the World is disposed to remember what was Good in them, and to forget the rest. A full Picture of these would have one side so bright, with another so spotted, that the whole would look but odly. If the good and bad that was in most Princes, whose Names sound the best, were set against one another, as critically as *Suetonius* has represented the *Roman* Emperours, the World would perhaps retract much of the admiration that it has paid them: And might be for some time in suspence, which side of the Character was superiour, and did preponderate the other.

FEMALE Government has had its peculiar Blemishes, with fewer Patterns to compensate for the Faultiness of others. The fierceness of *Semiramis* Character, does lessen her Greatness; And the Luxuries of *Cleopatra* does more than balance her Beauty. The Cruelties of *Irene* were such, that even her Zeal for Images could not cover them, in the thickest Mist of Superstition. *Mathilda* and the *Joan* of *Naples*, are too black to be well thought of, for all the Flatteries of Popes; And Pope *Gregory*'s Raptures upon *Brunichild* have lessened him, rather than changed her Character. It is true, *Pulcheria* has a fairer Grace, yet some Suspitions have a little eclipsed her; and her Reign was

but

but of a few days continuance, till ſhe choſe a Husband, who was made Emperour by the right of Marrying her. *Amaloxuntha* has a nobler Character, it is indeed given her by *Caſſiodore*, that had been her chief Miniſter; but he was the wiſeſt and beſt Man of the Age: Her Fate was diſmal; and others have caſt black Imputations on her,: But if that wiſe *Senator* is to be believed, ſhe was one of the beſt and greateſt, tho' the moſt unfortunate of Women. Female Government has ſeldom looked ſo great as it did in *Iſabel* of *Caſtile*. But if ſhe was a good *Queen*, ſhe was but an indifferent *Wife*: And all the Honour ſhe did her Sex, was thrown down in her Daughter, who was likewiſe a Sovereign; whoſe violent affections to her Husband, were as troubleſome while he lived, as extravagant after his Death: She keeping the Dead Body ſtill in view, and making it Travel about with her, in her Journies which ſhe made only in the Night; neglecting Government, and ſinking into a feebleneſs that made her become at laſt utterly incapable, of even the ſhadow of it; which was all that had remained in her for many Years.

IF *Jane* of *Navarre* had had a larger Sphere, ſhe was indeed a perfect Pattern: Nothing was ever ſuggeſted to leſſen her, but that which was her true Glory: Her receiving the *Reformation*. She both received it, and brought her Subjects to it. She not only Reformed her Court, but her whole Principality to ſuch a degree, that the Golden Age ſeemed to have returned under her; or rather, Chriſtianity appear'd again with the purity and luſtre of its firſt beginnings. Nor is there one ſingle abatement to be made here: Only her Principality was narrow: Her Dominion was ſo little extended, that tho' ſhe had the rank and dignity of a *Queen*, yet it looked liker the ſhaddow then the reality of Sovereignty: Or rather it was Sovereignty in Miniature, tho' the Colours were very bright, it was of the ſmalleſt form.

TWO *Mary*'s in this Iſland ſhewed a greatneſs of Genius, that has ſeldom appeared to the World. But the Superſtition and Cruelty of the one, and the Conduct and Misfortunes of the other, did ſo leſſen them, that the Sex had been much ſunk by their means, if it had not been at the ſame time as powerfully ſupported by the happieſt and moſt renowned of all Sovereign Queens. I know I need not name Her.

THE great Figure ſhe made both at home and abroad, Her wiſe Conduct and able Minority were ſuch, that the Nations flouriſhing in Trade, and extending it ſelf in Colonies, the encreaſe of our Wealth, and the ſtrength of our Fleets, owe their beginnings to Her Auſpicious Reign. The great Tranſactions then abroad in the World, took their turn from the direction and the ſupport that ſhe gave them. But that which is above all, and for which we owe her Memory the profoundeſt acknowledgments; It was by her means, that the true Religion received its eſtabliſhment among us. She delivered us from a Foreign Yoak; ſhe freed us from Idolatry and Superſtition; and ſetled us upon a Conſtitution that has been ever ſince the trueſt Honour, as well as the greateſt ſupport of the Reformation. So much we owe to the Aſhes of that great *Queen*, that Her Memory is ſtill in freſh and ſacred among us: Her Times are eſteemed the Standard of our Happineſs, and her Name ſtill carries a delightful ſound to every

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English Ear. If there were any defects or disorders in that time, we ought to think mildly of them, and to censure them gently. In Her we must own that Female Government seemed to have shined with the fairest Glory: We are sure that History can show nothing like it.

BUT the latest Instance is commonly the freshest in our Thoughts: And what lustre soever, Authority in that Sex, may have cast about it in the last Age, it has come under a Cloud in the present. A *Queen* has lived in our own Times, whose great Descent gave her a just Title to the highest Gratitude, and whose Mind seemed born with a sublimity made for Empire, that for some time, like the Northern Star, attracted the Eyes of all the World to Her. But she abandoned her Throne and Subjects, and chose rather to wander Ingloriously, than to maintain her Post, and exert Her superiority of Genius in Governing well at home, and giving Law to those about Her. This had made the disposition to *Salick* Laws become more universal. We have seen that which has not only taken off the Cloud, which she had cast on her Sex, but has raised it far beyond the Precedents or Patterns of former Times. In *Her*, that Name, *which all Generations shall call blessed*, has recovered the amiable sound, that it ought ever to have. We heard it, not without some harshness, when we remembred some who had carried it: Nothing can add to the Glorious beginning of that Name, yet our *MARY* has restored it to its first sweetness.

WE seek in vain for a Pattern to resemble her: Her Grand-mother of *Navarre*, is the likest thing we find to Her. But we do not lessen that Queen's Glory, when we say, that this Descendant of Hers had an Augustor appearance and a more exalted Throne. She had the higher Sphere, and so we may conclude she was the superiour Intelligence. She was all that the other Queen had been, even while she was in her Princely State. The world has reason to believe, that every thing would have been the same in the other, if she had been advanced to an Imperial Crown. But what may be well believed of Her, was seen in this branch, that sprang from Her Root: Her worth grew with Her Advancement. She was not only better known in it, but there was a constant progress in her Vertues, even beyond that of Her Fortunes.

YET after all this cannot so properly be called a Female Government: Though Soveraignty was in *Her*, it was also in *Another*: Her Administration supplied the *Others* Absence. *Monarchy* here seemed to have lost its very Essence; it being a Government by *One*. But as the Administration was only in *One* at a time; so they were more *One*, than either Espousals or a Joynt Tenure of the Throne could make them: There was an Union of their Thoughts as well as of their Persons; and a concurring in the same Designs, as well as in the same Interests. Both seemed to have one Soul, they looked like the different faculties of the same mind. Each of them having peculiar Talents, they divided between them the different parts of *Government*, as if they had been several *Provinces*: While *He* went abroad with the Sword in *His* Hand, *She* stayed at home with the Scepter in *Hers*; *He* went as the Arbiter of *Europe* to force a just as well as a general Peace; *She* stayed to maintain Peace, and to do Justice at home. *He* was to Conquer Enemies, and *She* was to gain Friends. *He*, as the Guardian

of Chriſtendom, was to diffuſe himſelf to all, while *She* contracted her care, chiefly to the concerns of Religion and Vertue. While *He* had more buſineſs, and *She* more leiſure, *She* prepared and ſuggeſted, what *He* executed. In all this, there was ſo cloſe, but ſo entire an Union, that it was not poſſible to know how much was proper to any one; or if ever they differed in a Thought from one another; But the Living are not now to be ſpoke of: Our Thoughts muſt run wholly where our Sorrows carry us.

WHILE we ſeek for reſemblances to Her, In ſacred Hiſtory, we find her ſo like *Joſiah*, that their being of the ſame Dignity, may excuſe the Parallel, tho' the Sex is different. He came, after a long and deep corruption; A Reign that had ſo entirely vitiated the Nation, that neither the Judgments of God that fell on *Manaſſes*, not his own ſincere, tho' late Repentance, was able to correct the diſorders of his former Years. So ſoon is a Nation run into ſo depraved a State, that its recovery becomes almoſt deſperate. *Joſiah* was under much diſadvantage in his firſt Education: His being a King ſo young, expoſed him to all the Flatteries by which thoſe about him might hope to inſinuate themſelves into his favour; but his happy temper was above it. While he was but growing out of Childhood, in the Eighth Year of his Reign; and the Sixteenth Year of his Age, he began to ſeek after God: He continued four Years in this Pious courſe of Life, before he ſet about the reforming of his People, that his own good Example might have ſuch Influence, and give him ſuch credit in it, as might balance the ſlowneſs of beginning it. When he ſet about it, it was the work of ſix Years to purge the Land from Idolatry; and of other ſix to ſet forward the repairing the Temple. All was not finiſhed before the Eighteenth Year of his Reign. ſo hard it is to recover a degenerated Nation. As they were ſearching the Temple, the Book of the *Law* (by which moſt do underſtand the Original it ſelf) was found: the dreadful Threatnings in it ſtruck *Joſiah* with a juſt horror. He ſent to *Huldah*, a famed Propheteſs, to ſee what comfort ſhe could give him; ſhe anſwered, that the decree was fixed and irreverſible; but he ſhould die in Peace, and not ſee thoſe fatal days. This was ſome mitigation to his Grief. He tryed all he could to reform his People, but without Succeſs; they were weary of him and of his Vertue: And were longing for an opportunity to return again to their Idolatry. So inveterate was the Corruption, that all the exactneſs of *Joſiah*'s care, as well as the ſtrictneſs of the Example that he ſet his own Sons, could not keep them from the ſpreading Contagion; it was ſo catching. This was the laſt Eſſay of Mercy upon that People, in the beſt of all their Kings. He was fatally engaged in an unequal War, and was killed in the Day of Battel. His Death, upon his own ſingle account, would have given the *Jews* but too juſt a Cauſe of a bitter Mourning for him: But the Miſeries, that did immediately follow his Death, made it to be ſo long remembred, that in a Book writ about an hundred Years after, it is ſaid, that they continued their Mourning for him *to that Day*. It was no wonder that it was remembred by them, with ſo ſolemn and ſo laſting a Sorrow. A Succeſſion of Calamities came ſo thick after it, that there was ſcarce a lucid Interval between them: Captivity came after Captivity; And what by War, what by Famine, and what by Deſertion, in the courſe of Four and twenty Years after his Death, their Nation became an *Aſtoniſhment*, a *Curſe*, and a *Bye-*

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word to all Nations: *Jeruſalem* was laid in Heaps, their *Temple* was raſed down to the Ground, and *Zion* became a ploughed Field. And if the ſecond and final Deſtruction of that City and Nation, had not been ſo ſignal, and ſo particularly related by one, who was an Eye witneſs of it, that it wore out the remembrance of all that had happened in former Time; this would have paſt for one of the blackeſt and the moſt amazing Scenes in Hiſtory.

THAT pathetical *Lamentation* which *Jeremy* writ upon it, has ſtrains in it ſo tender and ſo moving, that no Man who has not hardned himſelf againſt the Compaſſions of human Nature, can read them without a ſenſible Emotion; tho' they relate to Tranſactions, that happened many Ages ago: Such a lively Poem, as that is, makes them ever look freſh, and ſeem preſent.

I will make no Reflections on any part of this hiſtorical Deduction. It leads one ſo naturally to Application, that there is no need of offering any. Here one may go rather too faſt, than too ſlow, and ſtretch the Matter, further than it will bear.

THE whole of it without any ſtraining, lets us ſee, that in the worſt State under which a Nation can fall, a good Prince gives a full ſtop to thoſe Judgments, that are reſerved for them: Even when they ſeem to be juſt breaking out upon them: And that the removal of ſuch Princes is like the letting looſe that Hand of Juſtice, which was reſtrained by their Interceſſions. But, ſince there is an Uniformity in the Methods of Providence; *and that which has been, is that which ſhall be*, then ſuch an amazing Miſery as accompanied the utter Ruin of the *Jewiſh* Nation, ought to make deep Impreſſions on all others, and to give theſe Words of the Prophet a formidable ſound; *The Righteous periſh, and the merciful Perſons are taken away from the evil to come*: Which will come the quicker, as well as the more certainly, for their being taken away: And that will be yet the nearer, if while ſuch an appearance of things is in view, *no Man conſiders it, nor lays it to Heart*.

HERE I return to my Subject, from which all that has been now ſaid, is not ſo much a Digreſſion, as it may appear to be, to vulgar Readers; A Subject it is, where the common Cenſures of Diſcourſes of this kind, are not to be much apprehended. On other occaſions of this nature, a few Vertues muſt be raiſed to make the moſt of them that may be; and ſome few Accidents muſt be ſet out, with due Advantages. For the ſake of theſe, a great deal muſt be forgiven, and the reſt is to be ſhaded, or ſhowed as at a diſtance and in perſpective. Mankind is ſo little diſpoſed to believe much Good of others, becauſe moſt Men know ſo much ill by themſelves, and are very unwilling to be made better, that in order to the begetting a full belief, of that which is propoſed to the Imitation of others; the Words by which it is expreſſed, muſt be ſeverely weighed and well choſen. When things of this kind are related with an exactneſs that ſeems to be too much ſtudied, the Wit that is ill placed, leſſens the effect that might have followed, if the recital had been more natural: For what is moſt genuine, will be always the beſt received: Nor muſt too much be ſaid, how true or juſt ſoever,

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THE preſent Age may be eaſily brought to believe any thing that can be ſaid upon this Subject, becauſe the Atteſtations of it, came ſo thick from all Hands. Yet ſuch a Character as is now to be offered the world, and to be conveyed down to Poſterity, muſt be ſo managed, that it may not ſeem too exceſſive: That Duty or Affection may not be thought to have raiſed it too high. The living Witneſſes, to whom we may now appeal, will ſoon go off the Stage; The ſilent Groans, as well as the louder Cries that are now ſounding in all our Streets, and in every Corner, will ſoon be drowned and huſh'd in ſilence: And then, that which will be now cenſured, as a narrow and ſcanty Commendation, far below the Subject, and unworthy of it, will appear to ſucceeding Ages to be a ſtrain above human Nature: It will paſs for the Picture of an imaginary Perfection, that ſeems rather to ſet forth what our Nature ought to riſe to, than what has really happened.

THIS Precaution is neceſſary, when Perſons have lived in the ſhade, known only to a few and in a narrow Neighbourhood. But a Man may take a freer range, when he undertakes to deſcribe *One*, that was always in view; that was under a conſtant Obſervation; and where a high Elevation, did put even that, which Humility might endeavour to cover, in a true Light. The bright as well as the dark ſides of ſuch Perſons, muſt be found out. Management may ſerve a turn, and go on for a time with Secrecy and Succeſs: But the continued and uninterrupted Thred of Life, led with ſo uniform an Exactneſs, that Cenſure it ſelf, could never find Matter to fix on, even ſo long, as to keep a doubtful Thought in ſuſpence, is that which one may venture on, without the danger of over-doing it, he muſt rather deſpair to do it Juſtice.

WHERE the Matter riſes with ſo copious a fruitfulneſs; a nice choice muſt be made; much muſt be omitted, a great deal muſt be only mentioned, rather glanced at than enlarged on. The world is now ſo far before-hand in every thing that can be ſaid, that we muſt own *Fame* has here changed her Character, and has given ſuch true and full Repreſentations, that there is little left to be done; but to put things that are generally known, and univerſally talked of, in a little order, and to tell them as natively as ſhe did them.

HERE ariſes an unexampled Piece of a Character, which may be well begun with: For I am afraid it both began and will end with *Her*. In moſt Perſons, even thoſe of the trueſt Merit, a ſtudied management will ſometimes appear with a little too much Varniſh; Like a nocturnal Piece, that has a Light caſt through even the moſt ſhaded Parts: Some Diſpoſition to ſet ones ſelf out, and ſome ſatisfaction in being commended, will at ſome time or other ſhew it ſelf, more or leſs. Here we may appeal to great Multitudes, to all who had the honour to approach *Her*, and particularly to thoſe who were admitted to the greateſt Nearneſs, and the moſt conſtant Attendance; if at any one time, any thing of this ſort, did ever diſcover it ſelf. When due acknowledgments were made, or decent Things were ſaid upon Occaſions that had well deſerved them, (God knows how frequent theſe were?) theſe ſeemed ſcarce to be heard: They were ſo little deſired, that they were preſently paſt over; without ſo much as an Anſwer, that might ſeem to entertain the Diſcourſe, even when it check'd it. She went off from it to other Subjects, as one that could not bear it.

So

SO entire a deadneſs to the *deſire of Glory*, which even the Philoſophers acknowledged, was *the laſt thing that a wiſe Man put off*, ſeemed to be ſomewhat above human Nature: And nearly reſembling that State of abſolute Perfection, to which ſhe has now attained. The deſire of true Glory, is thought to be the nobleſt Principle that can be in Sovereigns; which ſets them on, with the moſt conſtant Zeal, to procure the Good of Mankind. Many have thought that a zealous purſuit of the one, could not be duly animated and maintained without the other. It was a part of the Felicity of our Times, that we have ſeen the moſt active Zeal for the Publick, and a conſtant Delight in doing Good, joined with ſuch unaffected Humility, ſo regardleſs of Applauſe or Praiſe, that the moſt critical Obſervers, could never ſee Reaſon to think, that the ſecret Flatteries of Vanity, or Self-love, did work inwardly, or had any power over *Her*.

AN open and native Sincerity, which appeared in genuine Characters, in a free and unconſtrained manner, did eaſily perſuade thoſe who ſaw it, that all was of a Piece. A conſtant uniform Behaviour, when that which is within, does not agree with the appearances, ſeems to be a ſtrain above our pitch. Nor could any perſon find any other reaſon to ſuppoſe that it was otherwiſe in this Inſtance, but from the ſecret Senſe that every Man has, of ſome latent Corruption, and the ſtollen inſinuations of Pride that he feels within himſelf, which may make him conclude, that the whole Race of Mankind is ſo tainted, that nothing can be entirely freed from thoſe infirmities, which do ſo naturally beſet us. But ſuch Perſons ought to make another Reflection, that daily Obſervation ſhews to be true; That no Man lives under ſo exact a Guard, and ſuch a conſtant preſence of mind, but that all thoſe hidden Diſpoſitions which lurk within him, will ſhoot at ſome times, and ſhow themſelves upon great Occaſions, or ſudden Accidents. Nature will break through all Rules, when it is much excited, or taken at unawares. Therefore it is much more Reaſonable, as well as it is more Charitable, to think that theſe are no ſecret Inclinations, which lie ſo quiet, that they do never diſcover themſelves, in a courſe of many Years, and of unlooked for Accidents, than to imagine that they are ſo covered and managed, as to be chained up in a perpetual Reſtraint. There is an Air in what is Genuine that is ſoon ſeen, (I had almoſt ſaid felt.) It looks Noble, without Strains or Art; It pleaſes as well as it perſuades, with a Force that is irreſiſtible; and how ſilent ſoever it may be, it looks like the Univerſal Character: 'Tis a Language which Nature makes all Men underſtand, how few ſoever they are that ſpeak it: This was ſo peculiar to *Her*, and ſo ſingular in *Her*, that it deſerved well to be begun with.

IN moſt of thoſe perſons who have been the eminenteſt for their Piety and Vertue, their Thoughts have riſen too high for human Nature: Their Notions have become too fierce, and their Tempers too ſullen and untractable; They have conſidered only what was good and deſirable in it ſelf, without regarding what the World could bear. They have not ſoft-

ned themſelves enough into that agreeableneſs of Temper, that might give ſuch an amiable proſpect of Vertue, as ſhould encourage the World to love and imitate it. Their Meditations have ſoured them too much: And, by an obſtinate purſuing their own Idea's, without accommodating themſelves enough to the frailties of others, they have given advantage to thoſe who have ſtudied to load them with Prejudices: Their Deſigns have miſcarried, and they themſelves have become moroſe and melancholy; deſpairing of doing any thing, becauſe they could not hope to do every thing. *Cato*'s Error has run thro' the beſt ſort of Men that have ever lived: Of projecting a Commonwealth like *Plato*'s when the *Romans were run to a dreg*. Children muſt be gained even by flattering their Weakneſſes, and by the ſoftneſs of Kindneſs and good Humour. The grown ſtate of Man is often but an advanced Childhood: A Dotage rather than a Ripeneſs. It muſt be confeſſed, that few of thoſe who in all other reſpects ſeem to have been born for the good of Mankind, have been able to give their Notions that turn, to ſet them off with that Air, and to recommend them with that Addreſs, which we of late admired ſo much. A charming Behaviour, a genuine Sweetneſs, and the Sprightlineſs, as well as the Freedom of good Humour, had ſoftned all thoſe frightful Apprehenſions, that the World is too willing to entertain of the Severities of Vertue, and of the ſtrictneſs of true Religion. Leſſer matters were not much ſtood on: An eaſie compliance in ſome of theſe, how little ſoever they were liked, on their own account, was intended to give Her advantages, in order to the compaſſing of greater things. While a freſh and graceful Air, more turned to ſeriouſneſs, but always ſerene, that dwelt on her looks, diſcovered both the perfect Calm that was within, and ſhewed the force as well as the amiableneſs of thoſe principles, which were the ſprings of ſo chearful a Temper, and ſo lively a Deportment.

THE freedom of chearfulneſs is not always under an exact Command. It will make eſcapes from Rules, and be apt to go too far, and to forget all Meaſures and Bounds. It is ſeldom kept under a perpetual Guard. The openneſs of Her Behaviour was ſubject to univerſal Obſervation; but it was under that regularity of Conduct, that thoſe who knew Her beſt, and ſaw Her oftenеſt, could never diſcover her Thoughts or Intentions further, than as She her ſelf had a Mind to let them be known. No half Word, or change of Look, no Forgetfulneſs, or run of Diſcourſe, did ever draw any thing from Her, further or ſooner than as ſhe deſigned it. This was managed in ſo peculiar a way, that no diſtruſt was ſhewed in it, nor diſtaſte given by it. It appeareth to be no other, than that due reſervedneſs which became her Elevation; and ſuited thoſe Affairs that were to paſs thro' her hands. When She ſaw cauſe for it, She had the trueſt Methods to oblige others to uſe all due freedom with Her ſelf; while yet She kept them at a fit diſtance from Her own Thoughts.

SHE would never take any Aſſiſtance from thoſe Arts, that are become ſo common to great Poſts, that ſome perhaps fanſie them neceſſary:

She

She did not cover *Her* purposes by doubtful Expressions, or such general words, as taken strictly do signifie little, but in common Use are understood to import a great deal more. As she would not deceive others, so she avoided the saying of that which might give them an occasion to deceive themselves: And when she did not intend to Promise, she took care to explain *Her* meaning so critically, that it might be understood that no Construction of a Promise was to be made from general words of Favour. In a course of several Years, and of many Turns, when great occasions was given for more artificial Methods, and when, according to the *Maxims* of the world, great Use might have been made of them; yet she maintained *Her* sincerity so entirely, to the honour of Truth, be it said, as well as to *Hers*, that she never once needed Explanations to justifie either *Her* Words or Actions. *Integrity preserved Her*, as well as she preserved it.

SUCH eminent, I am sorry to say, such unusual Perfections, had they appeared in one of the meanest Capacity, and of the lowest degree of Improvement, yet must have challenged great Veneration. Common observation makes it but too apparent, that those of the highest form, that have an exaltation in them, which makes them like another rank of Mortals, that have a true flight of thought, a great compass of Knowledge, a stability and equableness of Temper, with a deep and correct Judgment, who have cultivated the advantages of Nature, by searching and laborious Acquisitions; such Persons, I say, do swell too much upon the preference that is due to them; and soil those shining distinctions that were born with them by mixtures that need not now be enlarged on. A Subject composed of so much Perfection, ought not to be digressed from, to set out the disorders that appear but too frequently in the sublimest pieces of Mankind. These are so unacceptable, while Virtue has so benign an aspect that eminent degrees of it, tho' joined with a lower proportion of that which seems to have more luster, is much more valuable, that all that can be called Great in Human Nature, is without it.

BUT if both these should happen to meet together, and that in as high a degree as our mortal State is capable of, then we must acknowledge, that this is all that we can expect from our Nature, under its present depression. So few Instances of such a mixture have appeared to us, that we must confess, it is much more than we ought to look for. The History of Princes that have lived at a great distance from us, is seldom believed to be so exact, especially in the Commandatory part, that we rely much upon it. *Xenophon* has made *Cyrus* appear to be a Prince, so much perfecter than the World is disposed to believe, that the Picture he gives of him passes rather for a piece of Invention, than of History. When the World shall have lived beyond the fame of Tradition, and Report, a Minute History of this Life, if exactly writ, may probably have the same Fate: It will look too great to be credible.

WHAT is Good, as well as what is Great in human Nature, were here

here ſo equally mixed, and both ſhined ſo bright in Her, that tho' one of theſe is always the *better part*, yet it is hard to tell, in whether of the two ſhe was the more eminent.

I will ſay little either of her *Rank*, or of her *Perſon*: the Dignity of the one, and the Majeſty of the other, were born with Her. Her Sphere was great, and She was furniſhed with advantages proportioned to it. She maintained her Authority with ſo becoming a grace; and inſpired ſo particular a Reſpect, that in this regard only, She was Abſolute and Deſpotical, and could not be reſiſted. The Port of Royalty, and the Humility of Chriſtianity did ſo happily concurr in Her; that how different ſoever their Characters may ſeem to be, they gave a mutual luſtre to one another.

SHE maintained that reſpect that belonged to her *Sex*, without any of thoſe diminutions, that tho' generally ſpeaking, they do not much misbecome it, yet do ſeem a little to leſſen it. She would never affect to be above it in common and meaner things: She had a Courage that was reſolute and firm, mixed with a Mildneſs that was ſoft and gentle; She had in Her all the Graces of *Her* own *Sex*, and all the Greatneſs of *Ours*. If She did not affect to be a *Zenobia* or a *Boadicia*, it was not becauſe She wanted their Courage, but becauſe She underſtood the decencies of her *Sex* better than they did. The Character of a *Jean* of *Navarre*, or of our Celebrated *Elizabeth*, was much more valuable in her eſteem, than that of a *Semiramis* or of a *Thomiris*. A deſire of Power, or an eagerneſs of Empire, were things ſo far below Her, tho' they generally paſs for Heroical Qualities; that perhaps the World never yet ſaw ſo great a capacity for Government, joined with ſo little appetite to it; ſo unwillingly aſſumed, ſo modeſtly managed, and ſo chearfully laid down.

THE clearneſs of her Apprehenſion, the preſence of her Mind, the exactneſs of her Memory, the ſolidity of her Judgment, the correctneſs of her Expreſſions, had ſuch particular diſtinctions in them, that great enlargements might be made on every one of theſe, if a Cloud of Witneſſes did not make them leſs neceſſary. None took things ſooner, or retained them longer: None judged truer, or ſpake more exactly. She was clear and ſhort, with a true beauty and force of Stile. She diſcovered a ſuperiority of Genius, even in the moſt trifling matters, which were conſidered by Her, only as amuſements, and ſo gave no occaſion for deep reflections. A happineſs of Imagination, and a livelineſs of Expreſſion, appeared upon the commoneſt Subjects, on the ſudden, and in the greateſt variety of Accidents: She was quick, but not haſty; and even without the advantages that her condition gave her: She had an exaltation of mind, that ſubdued, as well as it charmed all that came near her.

A quickneſs of Thought is often ſuperficial; it catches eaſily, and ſparkles with ſome Luſtre; But it laſts not long, nor does it go deep: A bright Vivacity was here joined with ſearching Diligence. Her Age and her Rank had

had denied Her opportunities for much ſtudy: Yet She had gone far that moſt way, and had read the beſt Books in the three Languages, that were moſt equally familiar to Her. She gave the moſt of Her hours to the ſtudy of the Scriptures, and of Books relating to them. It were eaſie to give amaſing Inſtances of Her underſtanding in the Matters of Divinity. She had ſo well conſidered our Diſputes with the Church of *Rome*, that She was capable of managing Debates in them, with equal Degrees of Addreſs and Judgment: Nor was ſhe unacquainted with thoſe unhappy Queſtions that have diſtracted us: And had ſuch juſt, as well as large Notions about them; that they would have ſoon laid our Animoſities, and have compoſed our Differences, if there had been temper enough, of all Sides, to have hearkned to them.

SHE had a generous and a ſublime Idea of the Chriſtian Religion, and a particular Affection to the Church of *England*: But an Affection that was neither blind nor partial. She ſaw what Finiſhings we ſtill wanted; and had dedicated her thoughts and endeavours to the conſidering of the beſt means that might both compleat and eſtabliſh us: She intended to do all that was poſſible, in order to the raiſing a higher Spirit of true Devotion among us, to engage thoſe of *our Profeſſion* to a greater Application to their Functions; and to diſpoſe us all to a better Underſtanding among our ſelves; that we might with united Endeavours, ſet our ſelves to beat down Impiety and Imortality. She read and meditated much on theſe Subjects; and judged of them with ſo juſt an Exactneſs, that it appeared the ſtrength of Her Mind went far beyond the Compaſs of Her Knowledge. She took that Care to be well informed of theſe Matters, that when She met with Hints, either in Books or Sermons, that related to other Subjects with which She was not acquainted, She loſt none of them: If they ſeemed to be of Importance, She called for Explanations of them, from thoſe whom She ſuffered to entertain Her upon ſuch Subjects. She propoſed them often with a preface, confeſſing Her own Ignorance: And when She had ſtated ſome Difficulties to them very clearly, She would conclude with Words that carried in them an Air of Modeſty, that ſhined then moſt particularly, when ſhe ſeemed to deſire an increaſe of Knowledge. She would ſay, *She did not know if there was any Difficulty in ſuch things or not, or, if ſhe apprehended or expreſſed it right; or, if it was only Her Ignorance.* When any new thing was laid before Her, She ſeemed glad to have an occaſion to own, that ſhe knew nothing of that before: But then She would have it to be explained to Her, till She found She did throughly apprehend it. All theſe Intimations were ſo carefully laid up by Her, that ſhe ſeemed ſcarce capable of forgetting them. After ſeveral Years of Interval, She returned in Diſcourſe to ſome Subjects, that had been formerly opened to Her, with a freſhneſs of Apprehenſion about them, as if the firſt Diſcourſe had never been interrupted. She knew none of the learned Languages, yet when ſome Paſſages of Scripture were explained to Her, by the Genius and Phraſes of the Original Languages, ſhe retained them very carefully, even tho' ſhe underſtood not the Foundation of them. She loved ſincerity in every thing,

to such a degree, that she desired to understand the weak side as well as the strong one of all Parties, and Doctrines. She loved a distinct Knowledge of every thing; and she had accustomed those whom she admitted to talk to Her, on such Subjects, to hide neither the Weakness of the one side, nor the strength of the other from Her. When she delivered Her own Judgement, which she generally avoided to do, unless there was some necessity for it, she did it with that modesty, as well as Exactness, that it shewed the Force as well as the Purity of Her mind.

Next to the best Subjects, she bestowed most of Her time on Books of History, chiefly of the late Ages, particularly those of Her own Kingdoms, as being the most proper to give Her useful Instruction. Lively Books, where Wit and reason gave the mind a true Entertainment, had much of Her time. She was a good Judge as well as a lover of Poetry: She loved it best when it dwelt on the best Subjects. So tender she was of Poetry, tho' much more of Vertue, that she had a particular Concern in the Defilement, or rather the Prostitution of the Muses among us. She made some steps to the understanding Philosophy and Mathematicks, but she stopp'd soon; only she went far in natural History and Perspective, as she was very exact in Geography. She thought sublime Things were too high Flights for the Sex; which she oft talked of, with a Liberty, that was very lively; But she might well be familiar with it, after she had given so effectual a demonstration of the Improvements it was capable of. Upon the whole matter, she studied and read more than could be imagined, by any, who had not known, how many of Her hours were spent in Her Closet. She would have made a much greater Progress, if the frequent returns of ill humours on Her Eyes, had not forced Her to spare them. Her very diversions, gave Indications of a Mind that was truly Great: she had no relish for those lazy ones, that are the too common Consumers of most Peoples time, and that makes as great wastes on their minds, as they do on their Fortunes. If she used them sometimes, she made it visible, it was only in Compliance with Forms; because she was unwilling to offend others, with too harsh a severity: she gave her minutes of leisure with the greatest willingness, to Architecture and Gardenage. She had a Riches of Invention, with a happiness of Contrivance, that had Airs in it, that were freer and nobler than what was more stiff, tho' it might be more regular: She knew that this drew an experience after it; She had no other Inclinations besides this, to any Diversions that were expenceful; and since this imployed many hands, she was pleased to say, *That She hoped it would be forgiven Her.* Yet she was uneasie when she felt the weight of the Charge that lay upon it.

When her eyes were endangered by reading too much, she found out the amusement of work: And in all those hours that were not given to better Employments, she wrought with her own hands; and that sometimes with so constant a diligence, as if she had been to earn her bread by it. It was a new thing, and looked like a sight, to see a Queen work so many hours a day

a day. *She looked on Idleneſs as the great Corrupter of human Nature: And believed that if the mind had no Employment given it, it would create ſome of the worſt ſort to it ſelf; And ſhe thought that any thing that might amuſe and divert, without leaving a dreg and ill Impreſſions behind it, ought to fill up thoſe vacant hours that were not claimed by Devotion or Buſineſs.* Her Example ſoon wrought on, not only thoſe that belonged to her, but the whole Town to follow it: So that it was become as much the Faſhion to work, as it had been formerly to be Idle. In this, which ſeemed a nothing, and was turned by ſome to be the ſubject of Railery, a greater ſtep was made, than perhaps every one was aware of, to the bettering of the Age.

While ſhe diverted her ſelf thus with Work, She took care to give an Entertainment to her own mind, as well as to thoſe who were admitted to the honour of working with her: One was appointed to read to the reſt, the Choice was ſuited to the time of the Day, and to the Employment; ſome Book or Poem that was lively, as well as inſtructing. Few of her *Sex*, not to ſay of her *Rank*, gave ever leſs time to Dreſſing, or ſeemed leſs curious about it. Thoſe parts of it which required more Patience, were not given up entirely to it. She read often, all the while her ſelf, and generally aloud; that thoſe who ſerved about her, might be the better for it: When ſhe was indiſpoſed, another was called to do it; all was intermixed with ſuch pleaſant Reflections of her own, that the *Gloſs* was often better liked than the *Text*. An agreeable Vivacity ſpread that innocent Chearfulneſs among all about her, that whereas in moſt Courts, the hours of ſtrict Attendance are the heavieſt parts of the day, they were in hers, the moſt delightful of all others.

HER Chearfulneſs may be well termed innocent; for none was ever hurt by it: No natural Defects, nor real Faults, true or falſe, were ever the ſubjects of her mirth; Nor could ſhe bear it in others, if their Wit happened to glance that way. She thought it a cruel and barbarous thing, to be merry on other peoples coſt; or, to make the Misfortunes or Follies of others, the matter of their Diverſion. She ſcarce ever expreſſed a more entire ſatisfaction in any Sermon that ſhe had heard, than in our late Primate's againſt *Evil Speaking*. When ſhe thought ſome were guilty of it, ſhe would ask them if they had read that Sermon. This was underſtood to be a Reprimand, tho in the ſofteſt manner. She had indeed one of the Bleſſings of Vartue, that does not always accompany it; for ſhe was as free from cenſures, as ſhe was from deſerving them. When Reflections were made on this, before her, ſhe ſaid, *See aſcribed that wholly to the Goodneſs of God to Her; For She did not doubt but that many fell under hard Characters, that deſerved them as little. She gave it this further turn, That God knew her Weakneſs, and that ſhe was not able to bear ſome Imputations; and therefore he did not try her beyond her ſtrength.* In one reſpect, She intended never to provoke Cenſure: She was conſcientiouſly tender of wounding others; and ſaid, *She hoped God would ſtill bleſs her in her own good Name, as long as ſhe was careful not to hurt others;* but as ſhe was exact in not wronging any other

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while ſhe diverted her ſelf, ſo upon indifferent Subjects ſhe had a ſpring of cheerfulneſs in her, that was never to be exhauſted; it never run to Repetition, or forced Mirth.

A Mind that was ſo exalted by nature, and was ſo improved by induſtry, who was as much above all about Her by her Merit, as ſhe was by her condition, and that owed thoſe peculiar advantages, under God, chiefly to her ſelf; for very little was added to her by others; had certainly a right to indulgent Cenſures, even tho' ſhe had given occaſion to them. Much ought to have been forgiven, to one that had deſerved ſo well: but this is perhaps the firſt inſtance that the World has yet ſeen, of One that had ſo much in Her, that deſerved to be valued and admired, without one ſingle Defect, or Grain of Allay, that needed Allowances to be made for it.

I have dwelt hitherto upon the more general parts of her Character; I go next to conſider what was more ſpecial. Thoſe that deſerve to be moſt enlarged on, are the Diſpoſitions of her mind, both with the relation to the Impreſſions of Religion, and the Compaſſions of human Nature. What ſhe was inwardly with relation to God; was only known to him, whom ſhe now ſees *Face to Face*. Thoſe with whom ſhe talked, with more than ordinary Freedom, upon thoſe matters, ſaw on many occaſions, what an awful Senſe ſhe had of God, and of all things in which his Glory was concerned: they ſaw with how exact a Tenderneſs, ſhe weighed every thing by which the Purity of her own Conſcience was to be preſerved, unblemiſhed as well as unſpotted.

IN thoſe great Steps of her latter Years that carried a Face which at firſt appearance ſeemed liable to Cenſure; and that were the ſingle inſtances of her whole Life, that might be thought capable of hard Conſtructions; She weighed the reaſons ſhe went on, with a Caution and Exactneſs that well became the Importance of them; the Biaſs lying ſtill againſt that, which to vulgar minds might ſeem to be Her Intereſt. She was convinced that the Publick good of Mankind, the Preſervation of that Religion which ſhe was aſſured was the only true one, and thoſe real Extremities to which Matters were driven, ought to ſuperſede all other Conſiderations. She had generous Notions of the liberty of human Nature, and of the true ends of Government: ſhe thought it deſigned to make Mankind ſafe and happy; and not to raiſe the Power of thoſe, into whoſe hands it was committed, upon the Ruins of *Property* and *Liberty*. Nor could ſhe think that *Religion* was to be delivered up to the Humours of *miſ guided* Princes; whoſe perſuaſion made them as cruel in impoſing on their Subjects the Dictates of others, as they themſelves were implicit in ſubmitting to them; Yet after all, Her Inclinations lay ſo ſtrong to a Duty, that Nature had put her under, that ſhe made a ſacrifice of Her ſelf, in accepting that high Elevation, that perhaps was harder to her to bear, than if ſhe had been to be made a ſacrifice in the ſevereſt ſenſe.

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She ſaw that not only Her own Reputation might ſuffer by it, but that Religion too might be concerned, in thoſe Reproaches that ſhe was to look for. This was much more to Her, than all that Crowns with their gawdy Luſtre, could offer inſtead of it; but the ſaving of whole Nations ſeemed to require it: And that being the only viſible Mean left to preſerve the Proteſtant Religion, not only here, but every where elſe, ſhe was thereby determined to it.

SHE was no Enthuſiaſt: And yet ſhe could not avoid thinking, that Her being preſerved during Her Child-hood, in that flexibility of Age and Underſtanding, without ſo much as one ſingle Attempt made upon Her, was to be aſcribed to a ſpecial Providence watching over Her: To that ſhe added, Her being early delivered from the Danger of all Temptations: And the Advantages ſhe had afterwards, to employ much privacy in ſo large a courſe of Study, which had not been poſſible for Her to have compaſſed, if ſhe had lived in the conſtant Diſſipation of a Publick Court. Theſe concurring, had convinced Her, that God had conducted Her, by an immediate Hand, and that ſhe was raiſed up to preſerve that Religion, which was then every where in its laſt Agonies: Yet when theſe and many other Conſiderations, which ſhe had carefully attended to, determined Her; Nature ſtill felt it ſelf loaded: She bore it with the outward appearances of Satisfaction, becauſe ſhe thought it became Her not to diſcourage others, or to give them an occaſion to believe, that Her uneaſineſs was of another Nature than truly it was: But in that whole matter ſhe put a conſtraint upon her Self (upon her *Temper* I mean for no Conſideration whatſoever, could have enduced her to have forced Her *Conſcience*,) that was more ſenſible and violent to Her, than any thing that could have been wiſhed Her, by the moſt enraged and virulent of all Her Enemies.

OH, could any be Enemies to ſuch Vertue! and to ſo Pure and ſo Angelical a Mind! Could She that was the Glory of her Sex, the Darling of human Nature, and the Wonder of all that knew Her, become the Subject of Hatred or Obloquy!

A nobler Subject calls me from this Tranſport; to look over the other Parts of her Character, upon this Head of Religion. Modeſty and Humility covered a great deal from common Obſervation; indeed all that was poſſible for Her to conceal; but no Clouds can darken the Day; it caſts a Light, even when it does not ſhine out. Her punctual exactneſs, not only to publick Offices, but to her Secret Retirements, was ſo regular a thing, that it was never put off, in the greateſt Croud of Buſineſs or little Journeys; then tho' the Hour was anticipated, the Duty was never neglected: She took care to be ſo early on thoſe Occaſions, that ſhe might never either quite forget, or very much ſhorten that, upon which ſhe reckoned that the Bleſſing of the whole Day turned. She obſerved the *Lord's-Day* ſo Religiouſly, that beſides her Hours of Retirement, ſhe was conſtantly thrice a Day, in the Publick Worſhip of God: And for a great part of the Year, four times a Day, while ſhe lived beyond Sea. She was conſtant to her monthly Communions; And retired her Self more than ordinary for ſome Days before them. In them, as well as in all the other Parts of the Worſhip of God, an unexampled Seriouſneſs appeared always in Her, without one glance

let out for Obſervation; And ſuch care was taken to hide the more ſolemn Elevations of her Mind to God; that theſe things ſtruck all thoſe who ſaw them, but had never ſeen any thing like them before. This did ſpread a Spirit of Devotion among all that were about Her; Who could not ſee ſo much in Her, without feeling ſomewhat to ariſe in themſelves; tho' few could chain themſelves down to ſuch a fixed and ſteady Application as they ſaw in Her. Nothing in that was theatrical; Nothing given to ſhew: Every thing was Sincere, as well as Solemn; And Genuine as well as Majeſtical.

HER Attention to Sermons was ſo entire, that as her Eye never wandered from a good Preacher, ſo ſhe ſhewed no wearineſs of an indifferent one; When ſhe was asked, how ſhe could be ſo attentive to ſome Sermons, that were far from being perfect, ſhe anſwered, *That ſhe thought it did not become Her, by any part of her Behaviour, to diſcourage, or ſeem to diſlike one, that was doing his beſt.* The hardeſt Cenſure that ſhe paſt on the worſt, was, to ſay nothing to their Advantage: For ſhe never denied her Commendations to any Thing that deſerved them. She was not content to be Devout her ſelf ſhe infuſed that Temper into all that came near Her: Chiefly into thoſe whom ſhe took into her more immediate Care, whom ſhe ſtudied to form with the Tenderneſs and Watchfulneſs of a Mother. She charmed them with her Inſtructions, as ſhe overcame them with her Kindneſs: Never was *Miſtreſs* both feared and loved ſo entirely as *She* was. *She* ſcattered Books of Inſtruction to all were round about *Her:* And gave frequent Orders that good Books ſhould be laid in the places of Attendance, that ſuch as waited, might not be condemned to Idleneſs; but might entertain themſelves uſefully, while they were in their turns of Service.

SHE had a true regard to Piety where ever *She* ſaw it, in what Form or Party ſoever. Her Judgment tied her to our Communion, but her Charity was extended to all. The Liberty that ſome have taken to unchurch great Bodies of Chriſtians, for ſome Defects and Irregularities, were ſtrains that *She* could never aſſent to: Nor indeed could ſhe well bear them. *She* longed to ſee us in a cloſer Conjunction with all *Proteſtants* abroad: And hoped we might ſtrengthen our ſelves at home, by uniting to us as many as could be brought within our Body. Few things ever grieved her more, than that thoſe Hopes ſeemed to languiſh: And that the proſpect of ſo deſired an Union vaniſhed out of ſight.

THE raiſing the Reputation and Authority of the Clergy, as the chief Inſtrument for advancing Religion, was that to which *She* intended to apply her utmoſt Diligence. *She* knew that the only true way to compaſs this, was to engage them to be Exemplary in their Lives, and Eminent in their Labours: To watch over their Flocks, and to edifie them by good Preaching and diligent Catechiſing. *She* was reſolved to have the whole Nation underſtand, that by theſe ways, and by theſe only, Divines were to be recommended to *Favour* and *Preferment*. *She* made it viſible, that the ſteps were to be made, by Merit, and not by Friendſhip and Importunity. Solicitations and Aſpirings were Practices that affected her deeply; becauſe *She* ſaw the Uſe that was made of them, by malicious Obſervers: Who concluded from thence; that we run to our Profeſſion,

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as to a Trade, for the ſake of the Gains and Honours that we might find in it; and not to ſave Souls, or to edifie the Church. Every Inſtance of this kind gave her a ſenſible Wound, becauſe it hardned bad Men in the contempt of Religion. *She* therefore charged thoſe, whom *She* truſted moſt in ſuch Matters, to look out for the beſt Men, and the beſt Preachers, that they might be made known to Her. *She* was under a real anxiety when Church Preferments, eſpecially the more eminent ones, were to be diſpoſed of. *She* reckoned that that was one of the main Part of her Care; for which a particular Account was to be given to that God, from whom her Authority was derived, and to whom *She* had devoted it. When *She* apprehended that Friendſhip might give a Biaſs, to thoſe whom *She* allowed to ſpeak to *Her*, on thoſe Heads. *She* told them of it, with the Authority that became *Her*, and that they well deſerved. *She* could deny the moſt earneſt Solicitations, with a true Firmneſs, when *She* thought the Perſon did not deſerve them: For that was *Superior* with *Her*, to all other Conſiderations. But when *She* denied things, *She* did it with ſo much Softneſs, and upon ſo good Reaſon, that ſuch as might be mortified by the Repulſe, were yet forced to confeſs, that *She* was in the *right*: Even when, for the ſake of a Friend, they wiſhed that *She* had for once been in the *wrong*.

IT grieved *Her* to hear how low and and depauperated a great many of the Churches of *England* were become: Which were ſunk into ſuch extream Poverty, that it was ſcarce poſſible, even by the help of a Plurality, to find a Subſiſtence in them. *She* had formed a great and noble Deſign, to bring them all to a juſt ſtate of Plenty, and to afford a due Encouragement: But *Pluralities* and *Non-reſidence*, when not enforced by real Neceſſity, were otherwiſe ſo odious to *Her*, that *She* reſolved to throw ſuch perpetual Diſgraces upon them, as ſhould oblige all Perſons to let go the hold that they had got, of theſe Cures of Souls, over whom they did not Watch, and among whom they did not Labour.

IN a full Diſcourſe on this very Subject, the Day before, the *fatal Illneſs* overtook *Her*; *She* ſaid, *She had no great hope of mending Matters*; *yet She was reſolved to go on, and never to ſuffer Her ſelf to be diſcouraged, or to loſe Heart*: She *would ſtill try what could be done, and purſue Her Deſign, how ſlow or inſenſible ſoever the Progreſs might be*. She had taken pains to form a true *Plan of the Primitive* Conſtitutions; and had reſolved to bring ours, as near it as could be: That ſo it might *become* more firm and uſeful, for attaining the great Ends of Religion. Neither the Spirit of a Party nor of Bigottry, lay at the bottom of all this. *She* did not Project any Part of it as an Art of Government, or an Inſtrument of Power and Dominion.

HER Scheme was thus laid: *She* thought that the Chriſtian Religion was revealed from Heaven, to make Mankind happy here, as well as hereafter; And that as Mankind and Society could not ſubſiſt without any Religion at all, ſo alſo the Corruption of Chriſtianity, had made many Nations the worſe rather than the better, for that ſhadow of it, that was received among them. *She* thought that a Pious, Learned, and a Laborious Clergy was the chief Mean of bringing the World under the Power of the Chriſtian Religion: And that the treating their

Perſons,

Perſons with Reſpect, was neceſſary to procure them Credit in the Diſcharge of their Function. *She* intended to carry on all this together, and not any one Part of it, ſeparate from the reſt. If at any time, *She* knew any thing in thoſe who ſerved at the Altar, that expoſed them to juſt Cenſures, *She* covered it all that could be from commo Obſervation; but took Care that the Perſons concerned ſhould be both roundly ſpoke to, and proceeded againſt, when ſofter Methods did not ſucceed, or that it ſeemed neceſſary that their Puniſhment ought to be made as publick, as their Crimes were, *She* would never ſuffer any to go away with a Conceit, that a Zeal for the Service of the *Crown*, could atone for other Faults; or compound for the great Duties of their Function. This ſeemed to be the ſetting the Intereſts of Religion after *their own*: But *She* was reſolved to give them always the preference.

NO Intimation was ever let fall to *Her* in any Diſcourſe, that offered a probable Mean of making us better; which was loſt by *Her*. *She* would call upon ſome to turn that Motion over and over again, till *She* had formed *Her* own Thoughts concerning it. The laſt thing that *She* had ſettled with our late bleſſed Primate, was a Scheme of ſuch Rules, as our preſent Circumſtances could bear, publiſhed ſince by *His Majeſty*: Which was an Earneſt of many others that were to follow, in due time. It was indeed an amaſing as well as a delightful thing, to ſee how well *She* underſtood ſuch Matters, and how much *She* was ſet on promoting them.

SHE judged aright, That the true End of Power, and the beſt Exerciſe of it, was to do good, and to make the World the better for it, *She* often ſaid, that ſhe found nothing in it to make it ſupportable; not to ſay pleaſant, beſides that: And She wondered that the true Pleaſure which accompanied it, did not engage Princes to purſue it more effectually. Without this She thought, that a private Life, with moderate Circumſtances, was the happier as well as the ſafer State. When Reflections were once made before Her, of the ſharpneſs of ſome Hiſtorians, who had left heavy Imputations on the Memory of ſome Princes: She anſwered, *That if thoſe Princes were truly ſuch, as the Hiſtorians repreſented them, they had well deſerved that treatment: And others who tread their Steps, might look for the ſame; For Truth would be told at laſt; And that with the more acrimony of Style, for being ſo long reſtrained: It was a gentle ſuffering to be expoſed to the World in their true Colours, much below what others had ſuffered at their Hands.* She thought that all Sovereigns ought to read ſuch Hiſtories as Procopius; *for how much ſoever he may have aggravated Matters, and how unbecomingly ſoever he may have writ, yet by ſuch Books they might ſee, what would be probably ſaid of themſelves, when all Terrors and Reſtraints, ſhould fall off with their Lives.* She encouraged thoſe whom ſhe admitted to frequent acceſs, to lay before *Her*, all the Occaſions of doing Good that might occur to their Thoughts; And was always well pleaſed when new Opportunities were offered to *Her*, in which She might exerciſe that which was the moſt valued of all *Her* Prerogatives. So deſirous She was to know both how to correct what might be amiſs, and to promote every good Deſign, that ſhe not only allowed of great Freedom, in bringing Propoſitions of that kind to *Her*, but She charged the Conſciences of ſome, with a Command to keep nothing of that Nature from *Her*, which they thought

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She ought to know. Nor were ſuch Motions ever unacceptable to *Her*; even when other Circumſtances made it impoſſible for *Her*, to put them in Execution.

THE Reforming the Manners of *Her* People was one of *Her* chief Cares. If a great Progreſs was not made in this, according to the pious Wiſhes of ſome, who had good Intentions, and much Zeal, the true Account of that ſlowneſs was, this: She had often heard that the Hypocriſie of the former Times, had brought on the Atheiſm and Impiety of the Preſent; and had fortified Libertines in their Prejudices; Therefore ſhe reſolved to guard againſt every thing that might ſeem to revive that. She obſerved that *Joſiah* was, for the ſpace of four Years, engaged in a Religious courſe of Life, before he ſet himſelf to the reforming of his People: That by the Example he ſet them, he might gain ſo much Credit in carrying on that Deſign, as might excuſe, as well as compenſate the ſlowneſs of beginning it. She judged that all People ought to be well poſſeſſed of *their Intentions* in that matter; And ſhe feared, leſt in the diſjoynted State, in which our Affairs have lain ſo long, the going on with that Deſign, might have the Face of ſerving ſome other End, under that appearance; For that will be Popular, even when things are in a very corrupt State. Therefore, tho' this was no ſooner moved to Her, than She ſet it a going, yet finding few Inſtruments to concur in it, and ſeeing a violent Oppoſition to thoſe that did, She thought that the putting Her whole Strength to it, might be reſerved with great Advantage to another time, in which our Affairs ſhould have a calmer Face, and be brought to a more ſedate State. She did hearken carefully after every thing that ſeemed to give ſome hope, that the next Generation ſhould be better than the preſent, with a particular Attention. She heard of a Spirit of Devotion and Piety, that was ſpreading it ſelf among the Youth of this great City, with a true ſatisfaction: She enquired often and much about it, and was glad to hear it went on and prevailed. *She lamented that whereas the Devotions of the Church of* Rome *were all Shew, and made up of Pomp and Pageantry; that we were too bare and naked: And practiſed not enough to entertain a ſerious Temper, or a warm and affectionate Heart; We might have Light enough to direct, but we wanted Flame to raiſe an exalted Devotion.*

I have now given ſome Inſtances of the Temper of her Mind, in that which concerned God and Relgion; I go in the next place, to conſider Her with relation to human Nature.

PRINCES are raiſed ſo far above the reſt of Mankind, that they do generally loſe ſight of thoſe Miſeries, to which the greater part is ſubject. It would diſturb that Eaſe, in which they paſs away their Hours, too much, to hear diſmal recitals of the Calamities of their People. How much ſoever they may be lifted up with the glorious Title of the *Parents of their Country*, yet for the moſt part they know little of the Preſſures their People lie udder, and they feel them leſs. Our bleſſed *Queen* was become the Delight of all that kew *Her*, by the obliging Tenderneſs with which ſhe treated all thoſe who came near *Her*: She made the Afflictions of the Unfortunate eaſier to them, by the ſhare that She bore of them; and the Neceſſities of the Miſerable the more ſupportable, by the

relief that She gave them. She was Tender of thoſe who deſerved Her Favour; and Compaſſionate towards thoſe who wanted Her pitty. It was eaſie for *Her* to reward: For all ſorts of Bounty flowed readily from *Her*. But it was much harder for *Her* to puniſh, except when the nature of the Crime, made Mercy become a Cruelty, and then She was Inflexible, not only to Importunity, but to the Tenderneſs of *Her* own compaſſionate Heart.

SHE was indeed happily framed by Nature: Which wrought ſo ſoon that it prevented Education. She was good and gentle, before She was capable of knowing that She ought to be ſo. This grew up with Her in the whole Progreſs of Childhood: She might need Inſtruction, but ſhe wanted no Perſwaſion: And I have been often told that She never once, in the whole courſe of Her Education, gave any occaſion to reprove Her: So naturally did ſhe go into every thing that was Good, often before ſhe knew it, and always after ſhe once underſtood it.

SHE was but growing out of Child-hood, when She went among Strangers: But ſhe went under the Guard of ſo exact a Conduct, and ſo much Diſcretion: She expreſſed ſuch a Gentleneſs, Acceſs to Her was ſo eaſie, and Her Deportment was ſo obliging; Her Life was ſuch an Example, and Her Charity was ſo Free, that perhaps no Age ever had ſuch an Inſtance. Never was there ſuch an univerſal Love and Eſteem (one is tempted to ſeek for other Words, if Language did afford them,) paid to any, as ſhe had from Perſons of all Ranks and Conditions, in the *United Provinces*. It was like Tranſport and Rapture. The Veneration was ſo profound, that how juſt ſoever it might be, it ſeemed rather exceſſive. Neither Her Foreign Birth, nor Regal Extraction, neither the diverſity of Intereſts or Opinions, nor Her want of Power and Treaſure, (equal to Her Bounty) diminiſhed the Reſpects that were offered Her, even from a People, whoſe Conſtitution gives them naturally a Jealouſie, of too great a Merit, in thoſe who are at the Head of their Government.

I am afraid to enlarge too much on the Juſtice that was done Her in theſe Parts: Or on that univerſal Mourning, with which Her departure from them was followed: That ſeemed ſcarce capable of an addition; till now that there has appeared, ſo black a Gloom of diſponding Sorrow ſpread among them all; Deſpair and Death ſeeming to dwell on every Face, when the dreadful News flew over to them. I am afraid, I ſay, to dwell too much on this, leſt it may ſeem to reproach thoſe who owed Her much more.

IN *Her* Character, ordinary things, how ſingular ſoever She might be in them, muſt be thrown into the Heap. She was a gentle Miſtreſs, a kind Friend, (if this Word is too low for Her *State*, it is not too low for Her *Humility*,) and above all, She was ſo tender and ſo reſpectful a *Wife*, that ſhe ſeemed to go beyond the perfecteſt Idea's that Wit or Invention has been able to riſe to. The loweſt Condition of Life, or the greateſt Inequality of Fortune, has not afforded ſo perfect a Pattern. Tenderneſs and Complacency ſeemed to ſtrive which of them ſhould be the more eminent. She had no higher ſatisfaction in the proſpect of Greatneſs, that was deſcending on Her, than that it gave Her an Occaſion of making

making *Him* a preſent worthy of Himſelf. Nor had Crowns or Thrones any charm in them, that was ſo pleaſant to *Her*, as that they raiſed *Him* to a Greatneſs, which He ſo well deſerved, and could ſo well maintain. She was all Zeal and Rapture, when any thing was to be done, that could either expreſs Affection or ſhew Reſpect to *Him*. She obeyed with more Pleaſure, than the moſt Ambitious could have when they command. This Subject is too heard to be well ſet out, and ſo it muſt be left, in general and larger expreſſions.

Thoſe who ſerved Her, can never give over, when they are relating the Inſtances of Her gentleneſs to them all. She was ſo ſoft when She gave her Orders, and ſo careful of not putting too much upon them; ſo tender of them in their Sickneſs and Afflictions, ſo liberal on many different occaſions, that as the Inſtances are innumerable, ſo they have peculiarities in them, which ſhew that every thing in Her was of a Piece with the reſt. She ſhewed a ſenſibility at the death of thoſe whom ſhe particularly valued; that Perſons of ſo exalted a Condition, do generally think may miſ-become them. The many Tears that She ſhed upon the Death of our good *Primate*, who got the ſtart of Her, a very few Days, ſhewed how well ſhe underſtood his Worth, and how much ſhe valued it.

SO careful ſhe was of all that belonged to Her, that when ſhe ſaw what Her laſt Sickneſs was like to grow to, She made thoſe, who had not yet gone through it, withdraw. She would ſuffer none of them to ſtay about Her, when their Attendance might endanger their own Health: And yet ſhe was ſo tender of them, when they fell under that ſo juſtly dreaded Illneſs, that ſhe would not ſuffer them to be removed, tho' they happened to be lodged very near Her ſelf.

HER Bounty and Her Compaſſions had great Matter given them to work upon. And how wide ſoever Her Sphere may have been, She went in this rather beyond her Strength, than kept within it. Thoſe generous Confeſſors and Exiles whom the Perſecution of *France* ſent over hither, as well as to the *United Provinces*, felt the Tenderneſs as well as the Bounty of the Welcome that ſhe gave them. The Confuſions of *Ireland*, drove over Multitudes, of all Ranks who fled hither for Shelter, and were ſoon reduced to great Straits, from a ſtate of as great Plenty: Moſt of thoſe were by Her means, both ſupported during their ſtay, and enabled to return home after that Storm was over: The largeneſs of the Supplies that were given, and the tender Manner of giving them, made their Exile both the ſhorter and the more tolerable: The miſerable among our ſelves, particularly thoſe who ſuffered by the Accidents of War, found in Her a relief, that was eaſily come at, and was copiouſly furniſhed. She would never limit any from laying proper Objects for Charity, in her Way: Nor confine that Care to the Miniſters of the *Almonry*: She encouraged all that were about Her, or that had free acceſs to Her, to acquaint Her, with the Neceſſities, under which Perſons of true Merit might languiſh: And ſhe was never uneaſie at Applications of that kind; nor was her Hand ever ſcanty, when the Perſon was deſerving, or the Extremity was pinching. She was regular and exact in this; She found that even a Royal Treaſure, tho' diſpenſed by a Hand

Hand that was yet more Royal, could not anſwer all Demands. Therefore She took Care to have a juſt Account, both of the Worth and of the Neceſſities, of thoſe who pretended. And She ſhewed in this as great an Exactneſs, and as attentive a Regard; as much Memory, and as much Diligence, as if ſhe had had no Cares of a higher Nature upon Her. It ſeemed ſhe kept Tables or Journals: For ſhe had a Method in it, with which no Body was ever acquainted, as far as I could learn. It was very reaſonable to believe, that ſhe took Notes and ſet Rules to Her ſelf in this Matter.

BUT She was ſo exact, to the Rule of the Goſpel, of managing it with deep Secrecy; that none knew what or to whom ſhe gave, but thoſe whom ſhe was forced to employ in it. When it was to fall on Perſons who had acceſs to Her: her own Hand was the Conveyance: what went through other Hands, was charged on them, with an Injunction of Secrecy. And ſhe Her ſelf was ſo far from ſpeaking of ſuch Things, that when ſome Perſons were offered to Her Charity, who had been already named by others, and were relieved by her ſelf, ſhe would not let thoſe who ſpeak to Her, upon the Fame of their being in Want, underſtand any thing of the Notice that had been already taken of it; but either ſhe let the thing paſs in ſilence, or if the Neceſſity was repreſented as heavier, than ſhe had underſtood it to be, a new Supply was given, without ſo much as a Hint of what had gone before.

BUT how good ſoever ſhe was in Her ſelf, ſhe carried a heavy Load upon Her Mind: The deep Senſe that ſhe had of the Guilt and Judgments that ſeemed to be hanging over us, as no doubt it gave Her many afflicting Thoughts in the preſence of God, ſo it broke often out in many ſad ſtrains to thoſe to whom ſhe gave her Thoughts a freer vent. The Impieties and Blaſphemies, the open Contempt of Religion, and the Scorn of Vertue, that ſhe heard of from ſo many Hands and in ſo many different Corners of the Nation, gave Her a ſecret Horror, and offered ſo black a Proſpect, that it filled Her with melancholy Reflections, and engaged Her into much ſecret Mourning. This touched Her the more ſenſibly when She at any time heard that ſome, who pretended to much Zeal for the *Crown*, and the preſent Eſtabliſhment, ſeemed from thence to think they had ſome Right to be indulged in their Licenciouſneſs, and other Irregularities. She often ſaid, *Can a Bleſſing be expected from ſuch Hands, or on any Thing that muſt paſs through them?* She longed to ſee a Sett of Men of Integrity and Probity, of generous Tempers and publick Spirits, in whoſe Hands the Concerns of the *Crown* and Nation might be lodged, with reaſonable Hopes of Succeſs, and of a Bleſſing from above, upon their Services. She had a juſt eſteem of all Perſons as ſhe found them truly Vertuous and Religious: Nor could any other Conſiderations have a great Effect upon Her, when theſe were wanting. She made a great difference between thoſe that were convinced of the Principles of Religion; how fatally ſoever they might be ſhut up, from having their due effect on them; and thoſe who had quite thrown them off: Where theſe were quite extinguiſhed, no Hope was left, nor Foundation to build upon: But where they remained, how feeble or unactive ſoever, there was a Seed ſtill within them, that at ſome time or other, and upon ſome happy Occaſion might ſhoot & grow.

Next

next to open Impiety, the Coldness, the want of Heat and Life in those who pretended to Religion, the deadness and dis-union of the whole Body of Protestants, and the Weakness, the Humours and Affectations of some who seemed to have good Intentions, did very sensibly affect her. She said often, with feeling and cutting regret, *Can such dry Bones live!* When she heard what crying Sins abounded in our Fleets and Armies, she gave such directions as seemed practicable to those who she thought might in some measure correct them: And she made some in very eminent Stations understand, That nothing could both please, and even oblige her more, than that Care should be taken to stop those growing Disorders, and to restore matters to the Gravity and Sobriety of former Times. The last great Project that her Thoughts were working on, with relation to a Noble and Royal Provision, for maimed and decayed *Seamen*, was particularly designed to be so constituted, as to put them in a probable way, of ending their days in the *Fear of God*. Every new Hint that way, was entertained by her with a lively Joy: She had some Discourse on that Head the very day before she was taken ill. It gave her a sensible Concern, to hear that *Ireland* was scarce got out of its Miseries, when it was returning to the Levities, and even to the Abominations of former Times. She spake of those things like one that was trembling, and sinking under the weight of them. She took particular methods to be well informed of the State of our Plantations; and of those Colonies that we have among Infidels: But it was no small Grief to her, to hear that they were but too generally a reproach to the Religion by which they were *named*, (I do not say which they *professed*, for many of them seem scarce to profess it:) She gave a willing Ear to a Proposition that was made for Erecting Schools, and the Founding of a College among them. She considered the whole Scheme of it, and the Endowment which was desired for it. It was a noble one, and was to rise out of some Branches of the *Revenue*, which made it liable to Objections: But she took Care to consider the whole Thing so well, that she her self answered all Objections; and espoused the matter with so affectionate a Concern, that She prepared it for the *King* to settle it at his coming over. She knew how heartily He concurred in all Designs of that Nature, tho other more pressing Cares denied him the opportunities of considering them so much: She digested and prepared them for him: And as she knew how large a share of Zeal *His Majesty* had for good Things, she took Care also to give Him the largest share of the Honour of them. Not indeed could any thing inflame her more, than the prospect of setting Religion forward, especially where there were hopes of working upon *Infidels*; Tho after all, the *Infidels* at home, seemed to be more incurable and desperate, than those abroad.

Her Concern and her Charity was not limited to that which might seem to be her own immediate Province; and was more especially put under her Care. The Forreign Churches had also a liberal share of it. She was not insensible of the Kindness of the *Dutch*, she remembred it always with a grateful

grateful Tenderness; and was heartily touched with all their Concerns? The Refuges of *France* were considered by her, as those whom God had sent to sit safe under her shadow, and easy through her Favour. Those scattered Remnants of our Elder Sister, that had been hunted out of their *Valleys*, were again brought together by *Their Majesties* means. It was the *King's* powerful Intercession, that restored them to their *Seats*, as well as to their *Edicts*; And it was the *Queen's* Charity that formed them into Bodies, and put them in the method of enjoying those Advantages, and of transmitting them down to the succeeding Ages. She took Care also of preserving the little that was left of the *Bohemian* Churches: She had formed Nurseries of Religion in some of the Parts of *Germany*; which were exhausted by War, and disabled to carry on the Education of their Youth: and to transmit to the next Age, the Faith which they themselves professed.

SUCH was the Temper of our blessed *Queen*: These were the Earnests of what we expected from Her: They had been a full return of the most promising Expectations in any other: But in her they were only Earnests of what we looked for. It was but the dawning of her Day: The Mists and Clouds rose so thick upon it, the Disorder of War did so obstruct many great Designs, that her Light was much intercepted: It could not shine through: She understood well the Decencies of things: They were beautiful in their seasons; and they would not have had so fair an appearance, if they had come before the proper time, and the other Circumstances that might fit them. She seemed to have many Years before Her: Her Youth was that which added this particular happiness, to all the other Blessings that we had in her, That we thought we were secure in a long continuance of it. We flattered our selves with the hopes of a Reign that should have been lasting. The hopes of that made us neither to doubt nor fear any thing else. What generous or abstracted Thoughts soever we may have, in speculation, Self-love lies so near us, that after all, we are chiefly concerned for our own Times. We think, we may more easily deliver over the Concerns of the next Age to those who are to live in it. It seems to be the Voice of Nature that *Hezekiah* said, *Good is the Word of the Lord, that Peace and Truth shall be in my Days.* Therefore when the Prospect of a fixed happiness, goes farther than the reasonable Prospect of our own Continuance here, we think we our selves are very safe. It is also a delightful thought to one, that considers how much *all things are out of Joynt*, and into what disorder they have fallen, to hope that so dexterous a hand was like to have so long a course of Life, before her, for putting every thing again into proper methods, and in regular Chanels: And that might have lived till the Nation had put on another Face, till we had recovered our ancient Vertue, as well as our much blasted Fame: Till Religion had been not only secured, but raised to such a Degree, as to have shined out from us through the whole Earth, with a benign influence on all the Foreign Churches; as well as with a dreadful one towards the *Roman* Church; I mean

(I mean not the *Dreadfulness* of cruelty; That is her own Character which we still leave entire to her; I mean the dazling her with the brightness of Vertue and Religion among us,) and till Publick Liberty had been settled upon a true Basis. I mean the Authority of a well balanced and well-conducted Government; That should have maintained Property, and have asserted the generous Principles of the Freedom of human Nature; That should have dispenced Justice, and rewarded Vertue, with a gentle but steady Hand; And have repressed the luxuriant Pretentions of those who understand Publick Liberty so little, as not to be able to distinguish it from Licentiousness; which strikes first at Religion and Vertue, and then must soon fall with its own Burthen, under the Misery of Usurpations at home; or become an easie Prey to Foreign Conquerors. A corrupted state of Mankind is well prepared to be a Scene of Slavery. Liberty cannot be maintained, but by Vertue, Temperance, moderate Desires, and contented Minds; And since those are not to be attained to but by Religion, this is an uncontested, Truth, That Liberty and Religion live and die together.

ALL this and a deal more, both with relation to our selves, and to all that are round about us, was that which we thought we had a Right to expect from the continuance of such a Reign; We thought that God had formed her by so many peculiar Characters, and conducted her by so many happy Providences, that from all these we had some Right to conclude, that it would be lasting. The Appearances were of our side; For tho' She tempered the Cheerfulness of Youth, with the Gravity of Age, and the Seriousness even of old Age, yet Youth still smiled in her Countenance, with so fresh an Air, that we thought Nature had not gone half its way; and had yet a long Career to run. So firm a health, so regular a course of Life, and so calm a Temper, that exactness of method, and punctualness to hours, seemed to add a further Security to our hopes; Nor did they stop under the Reign or Age of a Queen *Elizabeth*.

We felt so happy an Influence from her Example, as well as by her Government, that even under the Terror that her Sickness gave us, we flattered our selves with the hopes that God was only trying us, to give us a juster Value of so unestimable a blessing, that so it might be restored to us with the more Advantage, till a higher Endearment. We could not let our selves think, that so terrible a Stroke was near us. We who but a few Days before, had being fancying, what our Childrens Children were to see in her, were then driven to apprehend that our Sun was to set, before it had attain'd to its Noon. Then under the Darkness of that thick Cloud, every one begun to recollect what he had seen and observed in her; And tho' some knew more than others, yet every one knew enough to strike him with Ammazement and sorrow. Then Her Administration, as well as the privater parts of her Life was remembred; Every one had somewhat to lay, and all added to the common Stock, and increased the general Lamentation.

IT is true, a Veil ought to be here drawn, over that which is *Sacred*. The Secrets of Government are so; and must not break out, till the proper time comes of recording them, and of delivering them down to Posterity; And then we know what a Figure her History must make. But in this way, and under the due Reserves of speaking of present things, somewhat may be ventured on without breaking in too far. Her Punctualness to Hours, *Her* Patience in Audiences, *Her* Gentleness in Commanding, *Her* Reservedness in Speaking, *Her* Caution in promising, *Her* Softness in finding Fault, *Her* Readiness in Rewarding, *Her* Diligence in ordering, Her Hearkening to all that was Suggested, and the copious Accounts that She gave to *Him* whom both God, and Her own Choice, had made her *Oracle*, were every one of them surprising; but altogether they seemed to look rather like the Idea of what ought to be; than that which could in reason be expected from any one Person. It might have been supposed that Her whole Time must have gone to this.

If many other Things had been omitted, it was that which must have been well allowed of. But that there might be a fulness of Leisure for every thing, the day was early begun; she had many hours to spare, and nothing was done in haste; no hurry nor impatience appeared. Her Devotions, both private and publick, were not so much as shortned; and she found time enough for keeping up the Cheerfulness of a Court, and for admitting all persons to her. She was not so wholly possessed by the greatest Cares, that she forgot the smallest. Those who are exact in little Things, generally trifle in great ones; And those who mind great Things, think they have a Right to neglect smaller ones: They think they should rather be lessened if they were too exact in them. But it was a new thing to see one, who never forgot things, which she her self esteemed but trifles, and which she managed with so becoming a Grace, that even in these she preserved her own Character; yet to carry on the great Concerns of Government with so firm a Conduct, and such an Air of Majesty.

If any thing was ever found in her, that might seem to fall too low, it was that her Humility and Modesty did really depress her too much, in her own eyes; And that she might too soon be made to think, That the Reasons which were offered to her by others, were better than her own. But even this, was only in such matters, in which the want of Practice might make that modest Distrust seem more reasonable; And when she did see nothing in that which was before her, in which Conscience had any share; for whensoever that appeared, she was firm and unmovable.

HER Administration had a peculiar happiness attending on it. We had Reason to believe, that it went the better with us upon Her Account. There was somewhat in her self, that disarmed many of Her Enemies; such of them as came near her, were soon conquered by Her. While the Dexterity and Secrecy of Her Conduct, defeated the designs of those, who were restless and implacable. We seemed once to be much

exposed; unprosperous Accidents at Sea, gave our Enemies the appearance of a Triumph; They lay along our Coasts, and were for some time the Masters of our *Seas*. But a secret Guard seemed then to environ us; All the *Harm* that they did us, in one Instance of Barbarity, *Thas* shewed what our general Treatment might probably have been, if we had become a Prey to them, did us little hurt; it seemed rather suffered by Heaven, to unite us against them. The Nation lost no Courage by it; Their Zeal was the more inflamed. This was *Her* first essay of Government; But then, She, who upon ordinary occasions, was not out of Countenance to own a fear that did not misbecome *Her*, did now when a visible Danger threatned her, shew a firmness of mind, and a composedness of behaviour, that made the Men of the clearest Courage ashamed of themselves. She covered the inward Apprehensions that she had, with such an equality of Behaviour, that She seemed afraid of nothing, when she had reason to fear the worst that could happen. She was resolved, if things should have gone to Extremities, to have ventured her Self with her people, and either to have preserved them, or to have perished with them.

THIS was such a beginning of the Exercise of Royal power, as might for ever have given her a disgust of it. She seemed all the while to possess her Soul, in Patience; and to live in a constant resignation of her self to the will of God, without any Anxiety concerning Events. The happy news of a great Victory, and of a greater Preservation of His Majesty's *Sacred Person*, from the surest Instruments of Death, which seemed to be sent with that Direction, that it might shew the immediate watchfulness of Providence about *Him*; did soon change the Scene, and put another Face on our Affairs. She only seemed the least changed; she looked more Cheerful, but with the same Tranquility: the appearances of it had never left her. Nor was it a small addition to her joy, that *another person*, for whom she still retained profound Regards, was also preserved. She was a true *Sabina* in the Case; And tho she was no part of the cause of the war, yet she would willingly have sacrificed her own Life, to have preserved either of *Thos*. that seemed to be then in danger. She spake of that matter, two days after the News came, with so tender a sense of the Goodness of God to her, in it, that it drew Tears from her; And then she freely confessed, *That her Heart had trembled, not so much from the Apprehension of the danger, that she her self was in, as from the Scene that was then in Action at the* Boyne: *God had heard her Prayers, and she blessed him for it, with as sensible a Joy, as for any thing that ever happed to her.*

The next season of her Administration concluded the Reduction of *Ireland*. The expectations of Success there, were once so much sunk, that it seemed that that Island was to be yet, for another year, a Field of Blood,

and a heap of Ashes. She laid the blame of this in a great measure, on the Licentiousness and other Disorders that She heard had rather increased than abated among them. A sudden turn came from a bold but necessary Resolution; That was executed as gallantly, as it was generously undertaken, In the face of a great Army, a handful of men passed a deep River, forced a Town, and made the Enemy to retire in haste. All Posterity will reckon this, among the most signal performances of War. An Instance that shewed how far Courage could go; and what brave men, well led on, could do. A great Victory followed a few days after; The success of the Action was at so long and so doubtful a stand, that there was just reason to believe, that *pure Hands lifted up to Heaven*, might have great Influence, and might have given the turn; from that time, success was less doubtful. All was concluded with the happy Reduction of the whole Island. The Reflections that She made on this, looked the same way that all her Thoughts did. *Our Forces elsewhere, both at Sea and Land, were thought to be considerable, and so promising, that we were in great hopes of somewhat that might be decisive; Only* Ireland *was apprehended to be too weakly furnished for a concluding Campaign. Yet so different are the Methods of Providence, from humane Expectations, that nothing memorable happened any where, but only in* Ireland, *where little or nothing was expected.*

SHE was again at the Helm when we were threatned with a Descent, and an Invasion: Which was conducted with that Secrecy, that we were in danger of being surprised by it, when our preparations at Sea were not finished, and our Forces at Land was not considerable. The struggle was like to have been formidable: And there was a particular Violence to be done to *her Self*, by reason of *Him*, who was to have conducted it. Then we felt new Proofs of the Watchfulness of Heaven. What comes immediately from Causes that fall not under humane Counsels nor can be redressed by Skill or Force, may well be ascribed to the Specialities of Providence: And the rather, if Nature seems to go out of its Course, and Seasons change their ordinary Face. A long uninterrupted continuance of boisterous weather, that came from the Point, that was most contrary to their Designs, made the project impracticable. A succession of turns of Weather followed after that, happily to us; and as fatally to them. While the same Wind that stopp'd their Fleets, joined ours. It went out of that Direction, till it ended in one of the most glorious Actions that ever *England* had: And then those who were brought together to invade us, were forced to to be the melancholy Spectaters of the Destruction of the best part of that *Fleet*, on which all their Hope was built. In that, without detracting either from the Gallantry of our Men, or the Conduct of our Admiral, it must be acknowledged that providence had the largest share: And if we may presume to enter into those Secrets, and to judge of the hidden Causes of them; we may well conclude, that *Her* Piety and *Her* Prayers contributed not a little to it.

SHE

SHE bore Success, with the same Decency that appeared when the Sky seemed to be more clouded. So firm a situation of Mind, as She had, seemed to be above the Power of Accidents of any sort whatsoever. Clouds returned again in another Year of *Her* Administration; tho' not with a Face that was quite so black. She thought God was Angry with us: And it was not hard to find out a Reason to justifie the severest of his Providences.

IT seemed much more accountable, that our Affairs should have met with some unhappy Interruptions, than that so many Blessings should have attended us: She had a tender Sense of any thing that look'd like a Miscarriage, under *Her* Conduct, and was afraid lest some Mistake of *Hers* might have occasioned it. When difficulties grew too hard to be extricated, and that she felt an uneasiness in them, she made *Her* refuge; and tho' she had neither the Principles nor the Temper of an Enthusiast, yet She often owned that she felt a full Calm upon her Thoughts, after she had given them a free vent before God in Prayers.

WHEN sad Accidents came from the immediate Hand of Heaven, particularly on the occasion of a great Loss at Sea; She said, *Tho there was no occasion for Complaint or Anger upon these, yet there was a juster Cause of Grief, since God's Hand was to be seen so particularly in them.* Sometimes she feared there might be some secret Sins, that might lie at the Root, and blast all; But she went soon off from that, and said, *Where so much was visible, there was no need of Divination concerning that which might be hidden.*

When the Sky grew clearer, and in Her more prosperous days, she was never lifted up. A great Resolution was taken, which has since changed the Scene very visibly; It has not only asserted a Dominion over those Seas, which we claim as our own, but has for the present, assumed a more extended Empire, while we are Masters both of the *Ocean* and the *Mediterranean*, and have our Enemies Coasts, as Seas, open to us. She had too tender a heart to take any real satisfaction in the destruction of their Towns, or the ruine of their poor and innocent Inhabitants. She spake of this with true Indignation, at those who had begun such practices, even in full Peace; or after Protections had been given. She was sorry that the state of War made it necessary to restrain another Prince from such Barbarities, by making himself feel the Effects of them; and therefore she said, *She hoped that such Practices should become so odious in all that should begin them, and by their doing so, force others to retaliate, that for the future, they should be for ever laid aside.*

When *Her* Affairs had another Face, She grew not secure, nor went She off from *Her* dependance upon God. In all the Pleasures of Life, She maintained a true Indifference for the Continuance of them; and She seemed to think of parting with them, in so easie a manner, that it plainly appeared how little they had got into *Her* Heart: She had no occasion for these thoughts, from any other Principle, but a mere disgust of Life, and the aspiring to a better. She apprehended She felt once or twice, such Indispositions upon *Her*, that She concluded Nature was working towards some great Sickness; so She set her self to take full and broad Views of death, that from thence She might judge how She should be able to encounter it. But She felt so quiet an Indifference upon that Prospect, leaning rather towards the desire of a Dissolution, that She said, "Tho' She "did not pray for *Death*, yet She could neither wish nor pray against it. "She left that before God, and refered her self entirely to the Disposal "of Providence. If She did not wish for Death, yet She did not fear "it.

As this was *Her* Temper, when She viewed it at some distance; so She maintained the same Calm, when, in the closest struggle with it. Her Darkness and Horrour fall upon me: For who can look through that Scene, so unconcerned as She went through it? I know if I would write according to the Rules of Art, I should draw a Veil here; and leave the Reader to imagine that, which no Pen can properly express. Every thing must seem flat here; upon a Subject, that gives a Flame, too high to be either managed or described. But it is Nature and Art that governs me. I will therefore go through what remains, tho' without the Force or Flight that it seems to command: I will do it, tho' but faintly, with a Feebleness suitable to the Temper of my own mind, without any anxious study to manage so poor a Thing, as the Credit of writing in proportion to the Sublimity of the Subject. Let the Matter it self speak: That will have a force, that will supply all Defects.

SHE only was Calm; when all was in a Storm about *Her*: The dismal Sighs of all that came near *Her*, could not discompose *Her*. She was rising so fast above Mortality, that even *He* who was more to *Her*, than all the world besides, and to all whose thoughts *She* had been upon every other Occasion entirely resigned, could not now inspire *Her* with any desires of returning back to Life. *Her* Mind seemed to be disentangling it self from *Her* Body, and so *She* rose above that Tenderness, that went deeper in *Her*, than all other earthly Things whatsoever. It seemed all that was Mortal was falling off, when that could give *Her* no uneasiness.

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SHE received the Intimations of approaching Death, with a Firmness that did neither hand nor soften, under that, which has made the strongest Minds to tremble. Then when even the most Artificial grow sincere, it appeared how established a Calm and how sublime a Piety possessed *Her*. A ready Willingness to be dissolved, and an entire Resignation to the Will of God, did not forsake *Her* one Minute: nor had any thing been left to be dispatched in Her last Hours. Her mind was in no hurry, but soft as the still Voice, that seemed to be calling Her Soul away to the Regions above. So that She made Her last Steps, with a Stability and Seriousness, that how little ordinary soever they may be, were indeed the natural Conclusions of such a Life, as She had led.

BUT how quiet soever *She* was, the News of her Danger struck the whole Nation, as well as the Town, with so astonishing a Terrour, as if Thunders and Earthquakes had been shaking both Heaven and Earth. Blackness then dwelt on every Face: A silent Confusion of Look, bursting out often into Tears and Sighs, was so Universal, and looked with so solemn an Air, that how much soever *She* deserved the Affections of the Nation, yet we never thought that *She* possessed them so entirely, as appeared in those Days of Sorrow. It was a *Season* of great Joy: We were Celebrating that *Blessed Nativity*, that gave us all Life, and the hopes of a Blessed Immortality. But it was a sad Interruption, to that Sacred Festivity, when we were alarmed with those frightful Apprehensions. We were once revived, with the Hopes of a less formidable Sickness. This spread a Joy, that was as high and universal, as our Grief had been. We were easily enough brought to flatter our selves with the belief of that, which was so much wish'd for. But this went soon off: It was an ill-grounded Joy; the Clouds returned so much the blacker, by reason of that mistaken Interval. Then all that prayed upon any Account whatsoever, re-doubled their Fervour, and cried out, *Spare thy People, and give not thy Heritage to reproach*. We prayed for our selves more then for Her, when we cried to God for her Life and Recovery: Both Priest and People, Rich and Poor, all Ranks and Sorts joyned in this *Litany*. A universal Groan was Echoed to those Prayers, through our Churches and Streets. We were afraid to ask after that Sacred Health; and yet we were impatient to know how it stood. It seemed our Sins cried louder than our Prayers: They were heard and not the other.

BUT how severely soever God intended to visit us, *She* was gently handled; *She* felt no inward depression nor sinking of Nature. She then declared that *She felt in Her Mind the Joys of a good Conscience, and the Powers of Religion, giving her Supports, which even the last Agonies could not shake*: Her constant Softness to all about her never left Her. That was indeed natural to Her, but by it, all saw visibly that nothing could put Her Mind out of its natural Situation, and usual Methods. A few hours before *She* breathed her last, when he who Ministred to Her in the best Things, had continued in a long Attendance about Her, *She* was so free in her Thoughts, that apprehending he might be weary, *She* commanded him to sit down: And repeated her Orders till he obeyed them. A thing too mean in it self to be mentioned, but that it shewed the Presence of her Mind, as well as the Sweetness of her Temper. Prayer was then Her constant Exercise, as oft as *She* was awake: And so sensible was the Refreshment

that her Mind found in it, that *She* thought it did her more good, and gave even Her Body more eaſe, than any thing that was done to her. Nature ſunk apace: *She* reſolved to furniſh her ſelf with the great *Viaticum* of Chriſtians, the laſt Proviſions for her Journey: *She* received the bleſſed Sacrament with a Devotion that inflamed, as well as it melted all thoſe who ſaw it: After that great Act of Church Communion was over, *She* delivered her ſelf up ſo entirely to Meditation, that *She* ſeemed ſcarce to mind any thing elſe. *She* was then upon the Wing. Such was her Peace in her latter end that tho' the Symtoms ſhewed that Nature was much oppreſſed, yet *She* ſcarce felt any uneaſineſs from it. It was only from what *She* perceived was done to Her, and from thoſe Intimations that were given her, that *She* judged her Life to be in danger: But *She* ſcarce knew her ſelf to be ſick, by any thing that ſhe felt at Heart. Her bearing ſo much Sickneſs with ſo little Emotion, was for ſome time imputed to that undiſturbed Quiet and Patience in which *She* poſſeſſed her Soul: But when *She* repeated it ſo often, that *She* felt her ſelf well inwardly, then it appeared that there was a particular Bleſſing in ſo eaſie a Concluſion of a Life, that had been led through a great variety of Accidents, with a conſtant equality of Temper.

THE laſt and hardeſt Step is now to be made; Our Imaginations, which muſt ſtill be full of the Nobleſt and Auguſteſt Idea's of Her, may be apt to repreſent her to our Thoughts, as ſtill alive, with all thoſe Graces of Majeſty and Sweetneſs that always accompanied her. But, alas! we are but too ſure, that all this is the illuſion of Fancy. *She* has left us; *She* is gone to thoſe Bleſſed Seats above: Where even Crowns and Thrones are but ſmall Matters, compared to that brighter Glory, which riſes far above the Splendour of Triumphs, Proceſſions, and Coronations.

THE meaſuring of ſo great a Change, and ſo vaſt an Advancement in it its full Latitude, as it is the propereſt Thought to mitigate our Sorrows, ſo it ſeems to be too lively a one for us now, and above what we are capable of, in our preſent Depreſſion. This may make us conclude with a ſudden Tranſport of Joy, that ſhe is Happy, unſpeakable Happy, by the Change: And has riſen much higher above what ſhe her ſelf was a little while ago, than ſhe was then above the reſt of Mortals.

BUT black and genuine Horrour ſtill returns, and ſeems to wrap us, and all things about us, with ſo thick a Miſt, that ſo bright a Thought, as that of Her preſent Glory, cannot break through it. While we are perſwaded of her Happineſs, and that ſhe has gained infinitely by the Change, yet Self-love is ſo ſtrong, and Senſe makes ſo powerful an Impreſſion, that when we conſider, what we have loſt, in loſing Her, we ſink under our Burthen: Diſpirited, as if our Life and Joy were gone with her, as if black Night, and laſting Winter had chill'd all our Blood, and damp'd all our Powers.

IT may ſeem a needleſs Severity to aggravate all this, as if we were not loaded enough already: But that a further black Scene muſt be opened: And that we muſt be filled with the gloomy proſpect of that which we may but too juſtly

justly and too reasonably look for. God seems to be *making a way for his Anger*: And to be removing that interposition which we have reason to believe did effectually stop those Miseries, for which we may well fear, that we are more than ripe.

WE are not quite abandoned; God does still preserve *Him* to us, by whose Means only, considering our present Circumstances, we can hope either to be Safe or Happy. That *Duty* and *Respect* which was before divided, does now Center all in *Him*. All that we payed Her, does now devolve to *Him*, by a Title that becomes so much the juster, because we have all seen (I wish we may not feel it,) how deep a wound this made on *Him*, whose Mind has appeared hitherto Invulnerable, and whose Firmness seemed to be the peculiar Character. It is indeed but natural that He who knew Her best should value Her most. The best Tribute that we can offer to the Ashes of one Blessed *Queen*, is to double our Duty and our Zeal to Him, whom she loved so entirely, and in whom Her Memory is still so fresh, that tho' for our own sakes we must be concerned to see it sink so deep; Yet for His sake, we cannot but be pleased to see, how much His Character rises, by the just Acknowledgments He pays Her, and by that deep Affliction for Her loss, which has almost overwhelmed a Mind, that had kept its Ground in the hardest shocks of Fortune, but lost it here.

IF our Apprehensions of His Sacred Life, grow now more tender, and we feel more sensibly, than formerly, that it is He who makes us Safe at home, as well as Great abroad; if we do now see, what is that Interposition that is now left, and that keeps of Misery and Destruction from breaking in upon us, as the Sea, to swallow us up; if that Life it self is so often exposed, that this creates a new Cloud upon our Minds; gloomy and black as if Charged with Storm and Thunder; If all this gives us a melancholy Prospect; we know that nothing can divert or dissipate it, but our turning from our sins, which lay us so naked, which have brought one severe stroke already on us, and by which God may be yet further provoked to visit us again. Another Stroke must make an end of us.

To Conclude.

THE truest as well as the usefullest way of lamenting this Loss, is, after that we have given somewhat to Nature, and have let Sorrow have a free course, then to recollect our Thoughts, and to study to imitate those Vertues and Perfections which we admired in Her; and for which her Memory must be ever Precious among us: *Precious, as Ointment poured forth*, ever savoury and Fragrant.

HER Death has indeed spread a melting Tenderness, and a flowing Sorrow over the whole Nation, beyond any thing we ever saw; which does in some measure bear a Proportion to the just occasion of it: How dismal soever this may

may look; yet 'tis impossible to see that just Respects are paid the Memory, and that our Mournings are as deep as they are universal. They have broke out in the solemnest as well as in the decentest manner. Those *August Bodies* that *represent* the whole, began them: And from them they have gon round the Nation, in genuine and native Strains, free and not emendicated. But if this should have its chief and best Effect, to drive the Impressions of Religion and the Fortunes of God, deeper into us, than we might hope, that even this fatal Stroke, as terrible and threatning as it now looks, might produce great and even happy Effects: So different may Events be, from the Causes, or at least from the Occasions of them.

How lowring soever the Sky may now seem, a general Repentance and a sincere Reformation of Manners, would soon give it another Face: It would break through those Clouds that seem now to be big, and even ready to burst: If this is too much to be expected; yet if there were but a few, that did heartily go into good Designs, even they, might procure to us a lengthening out of our Tranquillity, and a mitigation of our Miseries; and that, tho' they were fixed on us, by irreversible Decrees. A number of true Mourners might hope at least to stop their Course, till they themselves should *Die in Peace*, or they might look for a milder Fate, if they should happen to be involved in a common Calamity.

Mark the Perfect, and behold the Upright for their End is Peace.

FINIS.